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DELEGATE MEETINGS.

The next Delegate Meetings of the Board of Missions will be held in St. Louis, Mo., and Hartford, Ct. The Western Meeting will open on the 26th of April, the Eastern, on the 24th of May, 1868.

THE
SPIRIT OF MISSIONS.

Jan 69

Samuel Miller

APRIL, 1868.

EDITED FOR
THE BOARD OF MISSIONS
OF
THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,
BY THE
SECRETARIES AND GENERAL AGENTS
OF
THE TWO COMMITTEES,
AND OF
THE FREEDMAN'S COMMISSION.

NEW-YORK:
PUBLISHED FOR THE BOARD OF MISSIONS,
AT
Nos. 17 & 19 BIBLE HOUSE.



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DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

APRIL, 1868.

COMMUNICATIONS.

LETTER FROM BISHOP GREGG.

CHURCH PROGRESS IN TEXAS.

THE following letter presents an example worthy of imitation and encouragement. We earnestly hope that the aid needed to give completeness to the success of the good work named may be promptly supplied. Texas is one of the most important portions of our vast Domestic field. The harvest to be gathered or lost is very great, and the laborers are few. God speed the day when laborers, equal to the work to be done, may offer themselves, and means to sustain them may not be wanting.

REV. AND DEAR SIR:—Such a caption as the above should certainly rest upon the basis of facts which are not only incontrovertible, but such as go a little beyond those of ordinary occurrence. I think you will agree with me that the following come under that category:

On the 17th of December, the Rev. Robert Jope accompanied the Bishop to Bryan, a town which has sprung up as if by magic, at the present terminus of the Houston and Texas Central Railroad. A parish had been organized here the previous week, under the lead of a few zealous laymen. Mr. Jope received a call, accepted it, and immediately went to work with a strong arm and stout heart. On the 7th of January, not twenty days afterwards, he reported that the parsonage was under way, and that in two weeks more he expected to have his family in it; the cost to be about two hundred and fifty dollars, with the responsibility on his shoulders, the work being also done in part by his own hands; and as to

the church building, that it would be ready for consecration by the 22d of March.

Can any of our brethren of the great and enterprising North-West, with all the facilities at command there, report anything equal to this? If so, let us hear from them.

The parsonage, it is true, is an humble beginning, but none the less capable of addition or improvement for that reason, and none the less deserving of aid for its enlargement and the relief of the earnest and indefatigable worker, who has promised his Bishop a cordial welcome and comfortable lodgings when he goes there again. Will no large-hearted layman whom God hath blessed, generously encourage such faithful, self-denying effort?

The church building will also be unpretending, but comely and well ordered; yet none the less in need on that account of a bell, an organ, neat chancel furniture, and other things to make it complete. And are there not some among the faithful, having command of such gifts, who will present them for St. Andrews, Bryan, as it rises up on the out-posts of our South-Western Zion? The Church is leading the way in this young town of about two thousand inhabitants—a new thing, almost, under the sun! It is a noble effort in the right direction. The small band of Church members are willing and active and hopeful, and determined, with God's blessing, on success; and they will succeed, and a good report, doubtless, be made from this time onward. But loving sympathy, in the shape of substantial aid, will encourage them all the more. And who will extend it? We wait for a response! We cannot but hope that God will put it into the hearts of some of those who read *THE SPIRIT OF MISSIONS*, and are imbued with the missionary spirit, to present their offerings. Let them speedily come, and the givers thereof will be rewarded.

LETTER FROM BISHOP NEELY.

PORTLAND, *Lent*, 1868.

MY DEAR DOCTOR:—I very gladly avail myself of your suggestion to give, in *THE SPIRIT OF MISSIONS*, some account of the present condition and needs of the Church in Maine, and of the inducements which the field offers to missionary enterprise. The wide circulation which *THE SPIRIT OF MISSIONS* now has, would itself have led me to appeal to the Church through its columns before this time, had I not supposed that, being not in name and by appointment a Missionary Bishop, I was hardly entitled to use it for that purpose. And here, by the way, in the fact just alluded to, that Maine is not *nominally* a missionary jurisdiction, is the chief obstacle to procuring it such recognition as its needs require. It has been for twenty years an independent Diocese, electing its own Bishop, and during all that time asking for and receiving but little aid from the Church at large in the prosecution of its work.

This might seem to indicate that the Church in Maine is strong and well estab-

lished, and that its own resources are, at least, adequate to its local responsibilities. But such is far from being the case, as must be manifest to any one who will be at the trouble to consider our actual condition and circumstances. Maine has an area of 30,000 square miles, nearly as great as that of all the rest of New England. Its population was, in 1860, 628,000, and it is now probably over 640,000. In this whole territory, and for this whole population, we have but 19 Parochial organizations—only 7 of which are self-supporting; 17 Church edifices, and 17 Clergy, including the Bishop. The income of the fund for the support of the Episcopate is \$130. In none of our Western missionary jurisdictions is the relative position of our Church so insignificant, and in some of them it is ten-fold stronger, owing to the judicious policy on which our general missionary operations have been conducted for the last twenty years, and the liberality with which it has been supported. No one can be more thankful than I am that such broad and strong foundations are being laid in the great West; but, with reference to that work alone, is it not important, considering the volume and nature of the stream which is constantly pouring itself into the West from New England, that something like an adequate effort should be made to purify this stream *at its source*? Is it doubtful that the New England mind exercises a controlling influence upon Western society and institutions? It certainly will not be questioned that the influence of the American element still predominates there over that of the foreign, great as has been the influx from foreign countries into the West; and the emigration from New England to the Western States has always been proportionately greater, and of a more intelligent and enterprising class of men, than from other regions of our land. I have not at hand any tables showing the relative emigration from Maine and the other New England States; but I am confident that the influx into some of the Western States, Minnesota and California especially, is greater from Maine than from any other State of New England.

Now what the religious quality of the element contributed by Maine is, or, rather, how far it is moulded or modified by the Church, may be inferred from the figures given above, and from those which will follow. Ask Bishop Whipple how many Churchmen he has ever found among the lumbermen of the Upper Mississippi; ask him again how many of that class have been brought into the Church since they came into his jurisdiction, notwithstanding the superior advantages with which he has been supplied for influencing them; and you will be convinced that Minnesota needs, quite as much as anything that can be done on its own soil, to have Churches planted and Church schools established in Maine. But without further reference to the bearings of Church work done here upon the West (which, however, thoughtful men will perceive to be one of its most important bearings), compare the actual and relative position of the Church in Maine with its status in other New England States, as exhibited in the table below, compiled from the last reports of the several Diocesan Conventions, the population being reckoned according to the Census Report of 1860.

	CLERGY.	PARISHES.	COMMUNICANTS.	POPULATION.	SQUARE MILES.
Maine,.....	17	19	1,527	623,276	30,000
New Hampshire,.	26	23	1,224	326,072	9,280
Vermont,.....	24	37	2,260	315,116	10,212
Massachusetts,...	120	105	10,427	1,231,065	7,800
Connecticut,	147	133	13,950	460,151	4,674
Rhode Island,....	39	34	4,280	174,621	1,306

It will be seen that New Hampshire and Vermont, which most resemble Maine in their physical and social features, have each, for one-half the population, a considerably greater number of clergy, and the latter Diocese twice the number of parishes, and seven times our number of clergy; Connecticut, with two-thirds of our population, has nine times as many clergy, and seven times our number of parishes; and Rhode Island, with one-fourth our population, has more than twice our number of clergy, and nearly twice our number of parishes. The greater area over which the population is scattered in Maine than in the other States, will go far to account for this difference; and other causes might be assigned for it; but whatever they may be, this is plain enough, that, as yet, the Church has done but little in the way of providing for the spiritual wants of the people of Maine; little even in proportion to what she has done for the other States of New England, and almost nothing in comparison with what ought to be done. Of the sixteen counties of the State, there are seven, comprising, in 1860, 207,500 souls, and now probably 230,000, in which we have not a *single Church edifice*, and but *two parochial organizations*, and one, of a population of 65,000, in which we have but a single insignificant parish. These facts speak for themselves, and, I should hope, speak loudly enough to awaken a deeper interest and call forth more worthy efforts than have been made hitherto in behalf of this neglected field. The first Bishop of Maine, as accomplished and faithful and judicious a man as ever presided over any Diocese of the American Church, was left to cope almost single-handed with this vast and difficult work. When he assumed his charge, there were but seven parishes in the Diocese, not more than three of which were self-supporting, and one of which had just been organized. There was no fund for the support of the Episcopate. The facilities for traveling were much less than at present, and much time would necessarily be consumed in traversing his extensive jurisdiction; and yet he was obliged to assume the care of a parish, in addition to his Episcopal cares, and that without even the aid of a clerical assistant in the details of parochial work. It is true that he did not esteem this minor charge a disadvantage, but unquestionably it *was* a very serious disadvantage. For while a Bishop, at the head of a strong, central Church, fully endowed, and served by an ample corps of clergy, is in a position to serve his Diocese far more effectively than he could otherwise do, a Bishop, cumbered with all the cares, and subject to all the disabilities of an ordinary parish minister, is simply bound hand and foot.

To me it is almost inexplicable that under such circumstances as I have men-

tioned, and receiving only some trifling and occasional aid from extra diocesan sources, my predecessor could have been able to accomplish what he did : to leave nineteen parishes where he found seven ; to lay the foundation of an Episcopal fund, and, better than all for the future, to remove in a considerable degree long-cherished prejudices against the order and institutions of the Church. To him alone, under God, and the few faithful co-laborers whom his own self-devotion and loveliness of character attracted to himself, are these results due ; and no wonder that he sank untimely under the burden of such labors as must have been necessary to achieve them. For myself, I shall be willing to believe, until the contrary has been demonstrated, that had Bishop Burgess exhibited more fully and widely to the Church the circumstances and requirements of his field, he would have received more help, and his heart and hands would have been strengthened by more substantial tokens of the deep and generous sympathy of his brethren. From this alone he shrank, and from this I, too, shrink, more than from any amount of personal labor ; yet I cannot but accept it as a part of my official duty.

The space to which a letter for your columns ought to be limited, will not permit me to add very much at the present time to the details already presented. A word or two must be said, however, to correct certain erroneous impressions which widely prevail respecting Maine.

1. It is very commonly supposed that the population of the State is rather decreasing than increasing. But the last Census Reports show an increase of 45,000 in ten years. And in view of the special inducements which are now offered for the investment of capital, the vigorous efforts that are making to develop the resources of the State, and the new and important lines of communication which will soon be established, it may be confidently expected that the increase of the next decade will be much greater.*

2. It is a general impression that the ground is so thoroughly pre-occupied by other religious organizations, and the people so fully wedded to other religious systems, that the Church cannot by any efforts find a present entrance. If this be true, then Maine is an exception to any other region of our land. It is true that in most of the considerable towns and villages of Maine, some religious organization will be found already established, and generally more than one. But where is not this the case, except in the very newest settlements of our remotest Territories ? Certainly, the ground is no more pre-occupied here than in Massachusetts or New York, yet what a wonderful advance has the Church made in those States within the last few years ! And I can testify from my own observation and experience, that the same well-directed and well-sustained efforts to present and plant the Church would be equally successful here as elsewhere. In view of the results of a single tour through one section of the State, I could and would under-

* This increase is more, by nearly one-half, than the entire population of Colorado ; and yet, while full forty thousand dollars were contributed last year to Church work in Colorado, not two thousand dollars were given to Maine.

take with \$6,000 to build in a single year five churches, the average cost of which should be not less than \$2500—the remainder in each case being contributed by the people of the respective localities; and three of these churches should be in places where, nine months ago, the service of the Church had never been heard. The chief obstacle here, as in the far West, and indeed everywhere, is not sectarianism, but religious indifference. I could heartily rejoice if the theological system originally prevalent here, and still clung to in form by many, were really maintaining itself in the convictions of the people, rather than it should have been displaced by that vague negativism which, under one form or another, is everywhere met. Yet, if we believe that we have on our side the blessed Spirit of light and truth, (without whom even the Church of Christ is powerless to achieve the end for which it was ordained by Him), we must believe that we are able, through God, to break down even this stronghold of Satan; but not without the use of the appointed human agencies; and it is for these that I now appeal. We need more clergy; men “full of faith and of the Holy Ghost,” “ready to endure hardships, as good soldiers of Jesus Christ;” men well instructed in the distinctive principles of the Church, and thoroughly persuaded of her divine authority and mission; *practical* men, who can adapt themselves to existing circumstances, and will study and have regard to the peculiarities of their own special field. We need schools, parochial and diocesan schools, for the education of the young according to the Divine and only true theory of education, that which recognizes the spiritual element in human nature, and seeks to fashion and develop it, along with the intellectual powers, by such methods as God’s Word prescribes. We need church edifices, plain and simple, but so constructed and arranged that our services may be performed and exhibited with propriety and according to prescribed rules. And for these ends we need, first of all, *money*. Surely it cannot be supposed that a Diocese having only *seven* self-supporting parishes, and no Episcopate Fund, and numbering not fifty men of even comparative wealth among its communicants, is in a condition to provide these needful instruments for itself. My little band of clergy is composed of as able and true and devoted men as any Bishop could desire, and I believe that most of them would resist all temptations to more alluring fields. The laity of my flock are for the most part good men and true, loyal and steadfast to the principles of the Church, and ever ready to strengthen my hands according to their ability. But if it is expected that the Church in Maine shall attain anything like a commanding position, or any extensive influence, our brethren must help us now in this day of our weakness.

LETTER FROM BISHOP WHIPPLE.

FARIBAUT, *February* 12th, 1868.

REV. AND DEAR SIR:—If you knew what sharp work we had to battle with snow-drifts, you would pardon my delay in writing. January was one of

the three coldest months we have had for forty-eight years, and, with the wind and snow, it has made my visitation unusually severe. It has, nevertheless, been one of the happiest of my life. It helps us over rough places, and shames our timid faith, to see how kindly God has cared for us, and how he has blessed our work. My winter's visitation covers all the State, except a few extreme points and the Indian Country. It involves from fifteen hundred to two thousand miles travel, most of it in my own sleigh. I am not sure that my good Bashaw, who was sent me by a friend in Waterloo, N. Y., is not one of the best missionaries of the Church. He always does his duty, and has traveled over twenty thousand miles; often, when lost on the prairie, the good fellow has brought me out in safety, and I have known him to put his teeth into his fellow to turn him into the right path. Don't laugh at this notice; he is worthy of it.

I select the winter because it is the most favorable for school-house work in our rural districts. The people have more leisure than in summer, and will come miles to a service; besides, we may hope that there is less danger of thorns choking the seed that it become unfruitful. I am almost half through my visitation, and have held about seventy services, and have traveled over one thousand miles. These services often include the Baptism of children and adults, Confirmation and Holy Communion, and always a plain, earnest statement of the blessed truths of the Gospel of Christ and His Church. In one thing God has wonderfully blessed us. No party watch-word has ever been heard in the Diocese. Men, like the lamented Dr. Smallwood and Risser, have come to us and worked, heart bound to heart and shoulder to shoulder, for Christ and His Church. When we hear of strifes, we feel, would to God that, like one of old, we could stand between them, and say, "Sirs, you are brethren." I know not whether all our laity are in as blessed ignorance of party lines as one of my Western friends. He had become a Christian, and found himself perfectly at home in the Church. He told one of his friends how happy he was in his new relation. His friend asked him whether he was "high" or "low" Church. Said he, "I did not know what to say, but I said 'high,' because it sounded best. I hope it was right."

In my experience with Western men, I have never heard any objections made to a frank, kind statement of the doctrines and customs of the Church. A Churchman would be very foolish to feel aggrieved that his Baptist friend taught that all Baptism, except by immersion, was invalid. Why should he be silent as to truths he has received as a heritage of the Church? The evil is that Christian men forget what is due to love and charity, and pass harsh judgments upon others. In the West we are all brought face to face with every form of infidelity, spiritualism and heresy. You cannot meet their deadly poison without a clear, definite faith. If we bring men to Baptism, if we teach them to love the Church, it is only because the Church teaches Christ. I wish our Eastern friends knew the lights and shadows of missionary life; it is too real work, too hard work, too awful work to waste precious time in teaching mere shibboleths or playing Church. Men are going down to death, and we are placed in trust of the

Gospel to save them. I do beg of friends to believe that we know of no salvation except through Christ. We look to Him and to Him alone; but the faith which saves, the faith which heals, the faith which justifies, is the faith which goes to Jesus and hears and obeys His words—such faith as little children have, who always take the words for all they mean, and so are safe in the everlasting arms. If we tell of the Church and sacraments, it is because Christ appointed them. A quiet man once said to a friend, who asked why the Church in such a place failed to mould the people: “I am afraid you are trying to raise corn without husks, and it won’t grow.” We shall need no sacraments when we see “the King in His beauty” in “the land afar off;” but here on earth we honor His blessed laws, and love His institutions, because they came to us laden with His love. Pardon me for saying so much of your brave missionaries who are working for Jesus’ sake. I know how it grieves them to think they are accused of preaching anything but Christ and Him crucified.

Aside from *your* missionaries, I have been compelled to send out thirteen men who look to me for their stipends. We have eleven parish schools, which are doing a good work and have the confidence of the people of the State. We have had the children of the communicants and clergymen of other religious bodies, and have never heard one word of objection to their religious character. They do good in two ways. They care for Christ’s “little ones,” and they call the attention of the people to the need of more positive religious teaching in our public schools. The Church ought to take the lead in education in every Western Diocese. When you remember the hardships and poverty of pioneer life, and that the immigrants to a new State are for the most part strangers to the Church, you can readily understand that we need the kind assistance of our brethren. It cost me a heart-ache when I learned you had to ask me to give up three of your missionaries, and I could but think how easy it would be for single laymen to pledge you the stipend of every missionary in the field, and yet not reach the point of self-sacrifice.

I told the people of——, the other day, that it made me sad to ask money for Jesus’ sake, when I knew that a common showman would raise more for an hours show than men would give as alms; and yet we cannot raise a blade of grass without God; a few inches of rain, more or less, will bring adversity or prosperity. We talk of the blunders of the nation, the mistakes of Congress: it may be *the* mistake was forgetting God.

Our way in these terrible times will be beset with trial. Our hope is, that if we give God the will, His love will find the way.

At Le Seneur I opened a new chapel, which is to be used for a parish-school. It is very beautiful. The Baptist clergyman, whose house we have used for the past year, wrote a beautiful note in answer to our thanks, bidding us God-speed—another proof that frank, generous avowals of faith are no hindrance to mutual love and respect.

At Ottawa I opened another chapel and school. The only Church family is

that of a son of Davenport Phelps, who was the Church's pioneer forty years ago. As I held service in this chapel for the first time, I could not help feeling that the work was his, not mine.

At Owatonna I consecrated a beautiful chapel and school-room. One year ago, when perplexed what to do with this field, Mr. A——, of New York, wrote me that he would care for a missionary at any place I might name. It left the missionary free to work, and as the result the people have a beautiful chapel and lot paid for. I am sure his work will last when he is sleeping with the dead. At Basswood Grove, a station of your pedestrian missionary, who has walked more miles than any missionary of the Board, brother Wilcoxson has built another beautiful church; it stands alone on the prairie, in a beautiful grove which love has given as "God's acre." The farm houses are mostly of logs, or plain frame dwellings. It reminds one of the days of pious faith, when "The palace was for the Lord, and not for man."

At Caledonia, where they have never had a missionary, the people have built a church, which is ready for consecration.

At Frontenac, General McLean, who acts as lay-reader, has built a church, now nearly ready for consecration. I wish the Church had more soldiers who would walk in the footsteps of the Centurion of Cesarea.

A dear friend, whose husband "fell asleep," has asked me to erect a chapel on the border, to his memory, to be called "the Chapel of the Good Samaritan."

The church at Mankato is occupied, but the people are too poor to complete it; it will be a place of great importance. The Rev. P. S. Ruth is erecting a beautiful church at Mantorville, in memory of his wife. We ought to build churches this year at St. Peters, St. Charles, Pine Island, Vasa, Waseca, Point Douglas, Sauk Centre, Belle Plaine, Austin, Winnebago City, and complete three already commenced. We must do it if God shows the way. In the Indian Country things are unchanged. The Mille Lac Indians, who pleaded so earnestly not to be removed until the treaty was fulfilled, have had their prayer granted. I have hope that the wrongs of this hapless people will be righted. My good friends of the Society of Friends have sent some valuable seeds, enough for all their gardens. I owe them a debt of gratitude for their constant, unwavering friendship for this poor people. May God reward them.

I have wearied you with this long letter. For all of your watchful care, I thank you and the Domestic Committee. Would that the Church might sustain your efforts to extend the kingdom of our Lord and Saviour!



CHRISTIAN ZEAL AND TACT.

A FEW extracts from an invaluable book by the Abbé Mullois, who was one of the Chaplains of Napoleon III., will serve as an appropriate introduction to the fifth sketch of a zealous woman's single-handed and effective work in a

rural mission. Mullois' book is entitled, "The Clergy and the Pulpit in their Relations to the People," and it should be carefully and prayerfully studied by the Clergy and Laity of our Church, as it is eminently spiritual and practical.

"One of the glories of Christianity is its zeal in ministering to the wants of the body." "But of what avail is it to succor the body, if the soul is neglected? Of what use is it to go forth proclaiming charity! charity! if the soul, the most sensitive and suffering part of mankind, is abandoned to endless misery? Who can fail to be touched with compassion at the sight of so many poor creatures who drudge and wear themselves out, who go and come, who endure and curse, unconsolated and hopeless?"

"The greater part of them, notwithstanding, are not vicious. Some are ignorant; others are led astray; many waver between the good and the bad, only waiting for a kindly word to be addressed to them—for an outstretched hand, for some great stream of good to pass by them, and carry them away in its current. How gladly would they follow it! Well, be it ours to create such currents of truth and virtue. Be it ours to confront human errors and passions, and to arrest their onward progress.

"I fancy that we stick too closely to our own snug corners, and to our own ideas. Yes, we stand apart; and, regarding the world's progress from thence, we naturally find that it goes on most unsatisfactorily.

"We should confront the invading vices and lusts, come to a hand-to-hand struggle with them, and cry out to them with the mighty voice of God: 'Stop! stop! you shall not carry away these souls, for they are not yours, but Christ's; He has bought them and redeemed them with His blood!' If such courage, such resolution, such vigor as this was more common amongst us, the aspect of the world would speedily be changed.

"But how should this zeal be carried out into practice? That is the important question. In the first place, associations should be formed. In these days we cannot dispense with them. Society must be taken up in detail, ameliorated part by part, and then formed into a compact structure; for a good community can only be composed of good elements. These objects may be attained through the medium of associations. There should be such for all ages; associations of children, of apprentices, of operatives. They benefit all, the members and the directors also.

"How comes it that there are not associations of young apprentices in all the towns of France? How comes it that any town dares be without one? What strange beings we are sometimes! We surround children with the most tender and assiduous care up to the time of Confirmation, and then, at the most critical age, when their passions begin to cross them, we launch them forth, without support and without counterpoise, into that pestilential atmosphere called the workshop; and then we wonder and say naively that they do not persevere in the right path! Pray, can they be expected to persevere when thus left to their own resources? You, with all your religious knowledge, with all your

acquired virtues, with all your experience and age, would you do so in their place? I defy you to persevere under such circumstances.

"Moreover, no town should be without its association of operatives. There can no longer be any excuse on this head. They exist elsewhere, are in active operation, and effect much good in many places. The way to form and direct them is well known."

Would that it were well known in the United States and in our churches! The following additional extract shows that their experience in France is precisely like that here. Effective workers are not obtained by public appeals, but by enticing them to use heart-power.

"You say to a worldly woman: 'If you were to occupy yourself a little in good works, such as visiting the poor.' Forthwith she starts a thousand objections against the suggestion: 'What! I, in my position? I really have no leisure. I have my house, my children, my servants, and so many other things to attend to. Then, my health is so wretched, and my husband cares for nothing. Besides, it is a woman's first duty to look after her domestic concerns.' In a word, she instantly bristles up with good reasons. You encounter a pointed defence everywhere, and no gap to admit your arguments. Beware, therefore, of reasoning with her. Go straight to her heart; beget charity within her; make her to feel, to love; and soon you will hardly recognize her as the same individual, for the change will be almost instantaneous, and every subsidiary stumbling-block will disappear. Then she will go and come, suffer, be humble, self-denying, exemplary.

"Woman is called the feeble sex. True, when she does not love; but when love takes possession of her soul, she becomes the strong, the able, the devoted sex. She then looks difficulties in the face which would make men tremble."

This statement has been verified by the articles in *THE SPIRIT OF MISSIONS* on woman's work, and its truth would be still more apparent if the shrinking of these devoted women from beginning had been vividly pictured.

H.

MY DEAR SIR:—I rejoice to tell you that one of the difficulties which weighed heavily upon my mind, when I last wrote to you, has now been removed. I allude to the matter of a place of resort for our young men these winter evenings, where they can pass a pleasant hour in reading, or any innocent recreation. A laboring man, after his hard day's work, needs some relaxation, something to cheer and enliven him; and especially is this the case with our young men, who are separated from their families and homes. Indeed, where they live with their parents, in too many cases *home* is the last place for them to find comfort or social pleasures; and where shall they go? Many have said to me, when begging them to avoid the taverns and lager-bier saloons, or asking how they were tempted to enter such places, "I did not intend going there when I left home; but I grew tired of sitting about, with no one to talk to, and

so I went out for a walk." And so it was, that, passing by the place of temptation, he was stopped by some acquaintance, who asked him where he was going, and receiving the answer, "Nowhere in particular," he invited him to join their party, and you know the rest. Now, had there been some suitable place provided by the Church for such as these, they might have been weaned from their careless companions. We all crave society and relaxation of body and mind, and men will have it, if not in one way, then in another; and if there be no respectable and innocent way of amusement open to them, they will too often accept what first presents itself. How often have I devised plans to supply this need! But beyond inviting two or three at a time to my house, to entertain or instruct them for an hour, or to give them a little music, I have been unable to meet the difficulty. Of course, I have not felt the same anxiety about the women of our neighborhood and Bible-class; for a woman finds, in the use of her needle, a source of amusement which is denied to men. I have often had occasion to be very thankful that the younger members of my women's class had this pleasant and profitable resort, when their day's work in the mill was over; for when the mind is occupied with some piece of sewing which interests without fatiguing us, there is little temptation to seek for entertainment outside. How often have I wished that the half-worn, outgrown finery, which it is so common a thing to bestow upon the poor, might be exchanged for plain, suitable material, which the mother and the young girls could sew upon during winter evenings! I may take too strict a view of the case; but I confess that many a piece of soiled finery, among the articles sent me for distribution, has been consigned to the fire, or converted into material for rag-carpets.

But I did not intend to give you my views on the question of suitable or unsuitable charities. I wished to tell you that the want of a resort for young men has been supplied, to some extent at least. Through the energy of our Pastor, our Church has provided for the needs of her hitherto neglected and estranged children in this respect. What a help it would be to Church-work, if each congregation would supply a reading-room and improving companions for those who have not such privileges within their own reach! And why should we not receive these pleasures from our Church? Is not that name, in too many minds, associated only with dry sermons and religious teaching, and regarded as wholly separate from, and in opposition to, anything like pleasure? We know from experience that there are times when mind and body are quite unequal to any work involving serious thought and close application; and at such seasons, a pleasant game, or music, or the intercourse of friends, is not only refreshing, but needful. Then, why not receive such pleasures from the Church? Why should not that dear name be coupled in our minds with innocent amusement and pleasant occupations, as well as with the solemn duties and responsibilities of life? I am sure that our reading-room will have the effect of drawing nearer together the members of our Bible-class; for there they will meet, socially, those whom they only knew before as attending the same services, and receiving the same course of instruction.

In spite of the inclement weather, and the almost impassable condition of some of our back lanes and streets, our classes have been well attended, and the new year finds several names added to our list of scholars. During the past year we have held one hundred and twelve Bible-class meetings in our chapel, and I think that in only three instances have we been prevented by the weather from holding them. The work progresses meanwhile, though sometimes I am disposed to feel that it goes on very slowly and with many discouragements. But, as there is a bright side to every picture, so there is much to make me hopeful and thankful in the constancy and prayers of some of our young Christians. These dark days, when provisions and all the necessities of life are so high, and work is so scarce, have brought want and sorrow to many of our people. As I read almost daily in the papers how this or that mill has stopped, or discharged half the hands, my heart aches for those who depended on this employment for their daily bread. Indeed, I enter their houses very often with a feeling of dread, lest the first words which shall greet me shall be, "Father is out of work." In consequence of this scarcity of labor, some of the most constant attendants at my Bible-class have moved away, and I miss their help very much in the Sunday-school, as well as their influence in our midst. Others are sitting idle, because no man hath hired them, waiting for brighter days with a cheerfulness which only the grace of God can give.

Oh, what a blessed privilege is vouchsafed to those who have the means of relieving the wants of such as these, of strengthening the faith of the poor, who have asked in the morning, "Give us this day our daily bread," not knowing whence it should come! I have been very much gratified to see how kind and thoughtful many of our people have been toward their neighbors who were out of employment, sending them a basket of coal, a loaf of bread, and cheerfully *sharing* with them their provisions, though liable at any time to have their own work taken from them. Several of the women have succeeded in obtaining work from the Dorcas Society, and their small earnings are, for the present, all that they can depend upon for the support of their households. I could hardly restrain a smile, though it told a sad story, to see, on entering their houses, strong, active men holding the baby, or amusing the children while the mother was hard at work with her needle. One of the men said to me, "I told J—— (mentioning a friend who, like himself, was without work, and playing the part of child's nurse) that we never fully appreciated our wives before. I prefer working in the mills to rocking the cradle." A young man, who has attended our Bible-class very regularly for a year past, left us, about two months since, on account of an offer of higher wages in another place. He asked me, just before leaving, to give him a Prayer-Book, small enough to carry in his pocket, as he "liked to read it here and there." When I bade him good-by, I said: "S——, I think we shall soon have you back with us again; so I will not take your name off the list of scholars." A few days since, on my way to the chapel, I overtook S—— going in the same direction. As we walked together, he said, "You were right in what you told me

about my coming back to M——; I would not have believed that I could have missed anything so much as I have the Bible-class. Oh, I tell you that I felt lonely, when those evenings came, that I knew you were all together in the chapel; and I've made up my mind that I had better stay here, on lower wages, than lose the Bible-class." Another said, when I expressed surprise that he should have been with us that evening, knowing how hard his work was, and what a distance he had to walk: "I begin my work an hour earlier these mornings, so as to be with you. It seems to me, when I am in my corner here, I should be content to *sit still for a week, and just be talked to.*" However, I do not propose to try the experiment with him.

I stopped to-day to visit Mrs. H——'s little girl, who has been quite sick, and to inquire if her husband had yet succeeded in obtaining work. They live, you know, in L——'s tenement house, with four other families. It is a strange old place, the entries so dark and narrow, and the staircase turning in so many directions, that before I reached the summit I had quite lost my way, and had to look back for the faint streak of light from the window over the entrance before I could be sure which was the front room. In course of conversation, H—— said: "I like our new neighbors so much; I mean Mrs. R——; she is so *quiet* and *lady-like*; but she has had a sight of trouble since they moved here." On inquiring, I learned that this family had occupied the upper rooms for five weeks past. I had known Mrs. R—— before, when she lived in the neighborhood; had invited her to join our class, and begged her to induce her husband to attend our services. She promised me to think of it, but it resulted in thinking alone. Meantime, my attention had been so engrossed with the Sunday-school, and with certain individual cases of special interest, that I neglected to visit Mrs. R——, and remind her of her unfulfilled promises. I had reason to reproach myself for my neglect when I called on her to-day. She seemed glad to see me, and said she had often wondered that I should pass by so often, and go in and out of the house, without stopping at her room. Her husband had been severely ill for three weeks. "Once," said she, "I almost despaired of his life; and oh, how lonely I felt then, and how I wished that you would come to see us and talk to him!" "And why did you not send for me?" I asked. "I thought of doing so several times," she replied; "but I knew that I had done wrong in keeping away from Church, and so I felt ashamed to."

She told me gradually of her sad experience; her early life, and happy home, which she left so young, and the change which followed, bringing with it sickness, death and destitution. "And what has given you strength," I asked, "to bear all this?" "I hardly know myself," she replied; "but I suppose that I have lived through it, as many others do when they find no way of escape. I used to feel alone in the world, but now I have some one to care for me." As I looked at her sweet face, which told, better than words, its tale of patient suffering, I longed to take her from that cheerless room, and surround her with the comforts and refinements of life, for she seemed so strangely out of place.

But if this may not be, at least I have it in my power to visit her and show her kindness. Yes, better still, I can tell her of our Saviour, and try to bring both her and her husband to Him. Oh, I believe that upper chamber shall yet become a place of prayer!—that souls are waiting there to be taught of Jesus, and His love to sinners! Is it not a blessed privilege to carry the glad tidings to God's weary ones, and bid them "Cast their burdens on the Lord, for He careth for them." If, in this out-of-the-way, quiet spot, so many cases of interest are to be found, such diversity of character and experience, what strange stories might be told by one visiting in the courts and alleys of our crowded cities! Do you remember C——? I think that I mentioned his case to you as one of peculiar interest; but nothing that I could say to him on the subject of personal religion seemed to make any impression upon his mind. He was apparently so indifferent to the whole matter, and any reference to it seemed so distasteful to him, that sometimes I found it very hard to know when to speak and when to keep silence, fearing, on the one hand, to lose any favorable opportunity of speaking a word in season, and, on the other, to offend him, and make the subject disagreeable to him. But the Spirit of God is mighty when we are weak, and prayer is our unfailing resource at such times; and so you will not be surprised to learn that for sometime past C—— has attended the classes and the evening service regularly, and yesterday brought three of his friends with him. I went through one of the mills to-day, in hope of seeing these friends of his, and telling them how pleased we were to have them join us. In this I was disappointed; but I found several who were strangers to me, some of whom had but recently arrived in this country. Among them were two brothers, Englishmen, whom one of my old scholars pointed out to me, saying: "There are two as likely young men as one need see; I have known them ever since they were little boys." After telling me something of their history, he added: "I advise you to speak first to the younger. He hasn't been long away from home, and he left a good mother behind him. What you say may remind him of her, and make an impression on his mind."

Following this suggestion, I presently stopped at the loom of our young friend, and, after a little conversation about his work, &c., I said: "How glad you must have been to find B—— here! He tells me that he has known you from your childhood, and that your mother is an earnest Christian." "That she is," replied A——, "and she tried her best to make us boys the same; but I'm afraid that will never be." "Not without the help of God, A——," said I; "but in His strength we can do all things." "That is just what *she* used to tell me; and I did try once to be a Christian, but there is not much use to do so here." "Only try, A——, and you will find the grace of God as mighty to save in this land as at home. Have you been to church since you arrived here?" "No," said he; "I felt strange, and did not know where to go. I heard the men speaking about 'Bible-class, and going to the chapel;' but I could never find out from their conversation where it was, nor where the service was held." I soon informed him on the

subject, and told him how glad we should be to have him join us that evening. "Then *you* are the teacher," said he. "Well, I believe that mother's word will come true. She said, when we left her, that she did not feel troubled, for she had *put us into God's hands*, and she believed that He would raise up some Christian friend to take an interest in us. And there's my brother," he continued, "couldn't you persuade *him* to come, too?" "Perhaps both of us together can. I will invite him, and you must encourage him to join us. Your influence and example will do a great deal." "My brother," replied the young man, "has seen a great deal of the world. He has been in the army and on long voyages, and is pretty wild; but I think he may come, if any one will ask him." While we were speaking, the brother passed by; A—— spoke to him, and told him that he had found out about the Bible-class, and meant to attend that evening. "And we want you to come with him," I added. At first he hesitated, and said that he "had not visited such places of late years." "Then," said I, "it will be the best news which you could send your mother that you have begun again." I then spoke more seriously to him, of the long-suffering goodness of God, in bringing him safely through so many dangers, and urged him to begin a new life. "I make no promises," said he; "*but I take it very kind on your part to interest yourself in us.*" The younger one promised to attend, and told me that he did not think his brother would refuse to come with him. "At any rate," said I, "we will *pray* that he may not refuse." Was it not providential that I should have met these young men so soon after their arrival in this country, and before they had formed any intimacies with their careless companions? I suppose that never are a few words of kindly interest more fully appreciated than when we are separated from home and friends, strangers in a strange land; and so I shall hope that our few words by the wayside may lead to some real good.

And meantime, perhaps, you ask, "What has become of Mrs. R——? Did she or her husband come to that class, as you hoped?" No, neither of them, though I watched and hoped for them till the services were half over; but it was not meant that I should so easily gain my desire. Yesterday, I visited them once more, and found them both at home, as Mr. R—— was not well enough to leave the house. When I inquired the cause of their absence, Mrs. R—— colored deeply, and said, "I don't think that I *promised* to come, did I?" "Well," said I, laughing, "it was something very much like a promise; you told me, 'I will *try* to come, and bring Mr. R—— with me;' but I dare say there was some good reason for your absence." "No, there was not," replied her husband; "and I'll not try to excuse ourselves; it was all my fault, for I would not let her go, neither would I go myself, *because our clothes were so shabby.* I suppose you think that is very weak for a *man* to say; but it's the truth, and I may as well own it." "No," said he, "I used to attend church, and hoped some day to become a member, and I was fool enough then to believe that every professing Christian was a good man; but I was ruined by one who called himself my Christian friend, and from that time

till I came here I have never seen the inside of a church. My wife took it so hard that, to please her, I went to the class a few times. I really meant to have been there Sunday; but just before leaving the room, I looked at her clothes, and then at my old coat, and said, 'well, R——, we wouldn't have believed, three years ago, that these should ever be our Sunday suits.' I said it just to make her laugh," added the poor fellow, "but somehow I always seem to blunder; so we concluded to stay at home, and she read to me out of your Prayer-book; and now I have told you the whole story." I felt it very important to control my feelings, as it needed but the "last drop in the bucket" to make Mrs. R—— give way, and so I said, "you must show me that old coat, that I have heard so much about; perhaps I may think it quite stylish." So he produced it, and after having a good laugh over its resemblance to Joseph's coat of *many colors*, "Now," said he, "do you wonder that I stayed away?" "Yes, I wonder that you never thought of wearing two vests, and your thin coat instead of this one." At these words their little girl, who had been sitting quietly in the corner, jumped up, clapping her hands, exclaiming: "I told him so! I told him so! If he only wanted to take me to Sunday-school as much as I wanted to go, I knew he could find something to wear; but I never thought of *that*." "Poor little thing," said her father, bending over her, "Papa never thought that he would stand in your way to going to the Sunday-school, and being a good girl." "And by God's help he never will," I added; "let us pray together now that He will make the way plain to us." Before leaving them, I turned to the little girl, and said: "I shall depend upon you to see that Papa is warmly dressed, so that he takes no more cold." "Oh, yes," said she, seizing his hand, "I'll dress him up, and make him look as he used to before he was sick; and every one will say, 'Why, look at Mr. R——, he is getting well again;'" and I won't say a word. Won't that be funny?" Our hearts told us that it would take more than *clothing* to restore the look of health to that sick man; but a new day is dawning on him; my first petition in their behalf has been answered, for that upper chamber *has* been sanctified by prayer; and who of us shall doubt that God has good things yet in store for them?

I have written this to you, my dear friend, while every incident is fresh in my memory; and now, as I glance over these pages, I fear that it may seem too simple, too childish, to have its place in *THE SPIRIT OF MISSIONS*. And then again, I think the Church is calling loud to-day, not only for the mighty men of valor to go forward in the good fight of faith, but saying also to the simple, and those that have no strength, "Gather up the fragments;" "My grace is sufficient for thee"—and such as these it may incite to labor and pray for the salvation of souls.

Sister, is there not an unsatisfied desire in your breast? Are you vainly trying to make the spiritual fire burn more brightly by mere church-going, when your Divine Master is urging you to be up and doing? With Christ in your heart and on your countenance, you will find ready access to all, and spiritual refreshment that will give you true happiness.

THE CHURCH FOR THE WORKING CLASSES.

[CONTINUED.]

We have inherited from the Church at large all the essential elements of the Catholic system. We have also individually inherited from our English Mother Church those special Anglican traditions which are of the British Islands, insular. I think it ought to be manifest that the removal of the Church into an entirely new sphere of activities must require a readjustment of these two. Thus the Cathedral system and University system cannot be transplanted in the same form in which they exist at home. Oxford and York, Cambridge and Exeter are the growths of patient centuries. Five new imitations will not replace them here. So far as we can have them, we must begin where they began, not with the developed type, but the original germ. If it grow to something quite different in this country, it is because something quite different is required. Our work is carefully to separate principles from accidents, not to force ourselves into the iron mould of past traditions. Let me illustrate distinctly what I mean. Every Churchman imbued with the spirit of reverent admiration for the English Church, desires to import as much as he can of the features of that Church. In choosing what he shall bring over—if he is under the sway of admiration without judgment—he will take the things easiest to introduce. I have known men so thoroughly Anglicized as to be willing to copy the indolent formalities of the Georgian era, and who mourned over the impossibility of putting ourselves into the fetters of an establishment like that under which the British Church is groaning.

There are others whose taste shows them where to select but who have no power to modify. Any ancient and picturesque custom is in their eyes worthy to be copied. This is one degree better—because ancient customs generally are kept alive by something of merit—and that which appeals to the sense of beauty in a later age than that which produced it, is apt to possess intrinsic beauty and fitness. But these again have no judgment which enables them to distinguish between what is lovely by reason of its age—valuable because the witness to a past which ought to be kept in memory—and that which is perennial. A mossy grave-stone with its rude letters is valuable in a church-yard whose first occupants were laid to rest in the days of William the Conqueror. But import the same and set it up in the cemetery of a Western town and it is simply a ridiculous lie. And lastly, those who see what is truly permanent are often very much troubled by the extreme difficulty of bringing into our new and busy time, the vital spirit of the past, which in its day wrought the things they justly love and desire. You cannot get gothic architecture simply by copying in plaster mouldings the bosses and tracery of Melrose—and it is no work of a day to get the spirit of power and love of beauty which shall enable our workmen to rival such art worthily. The ancient builders began with rude huts and wattled walls plastered with clay. We must begin as simply as they did—that is, at the level of our people's attainments.

This, then, is my first point: We must not sacrifice Catholic principles, by following implicitly Anglican models. Parochial institutions must not clog the way of missionary enterprise. For instance, here is a clergyman who sets out for a frontier post in a Western Diocese. He is full of the modes with which a rural parish in Kent or Dover has been successfully worked. If he tries the schemes which have helped to rouse into independence and self-exertion, the sluggish but biddable peasantry, who have been wonted for fifty generations to make—"Squire says" and "Parson says"—the gospel of their lives, he will find the sharp and ready pioneer-intellect utterly unimpressed. He may succeed in forcing the forms of his favorite models into some degree of favor, but forms so forced are but the symbols without the meaning. In the meantime, the real objects which lie fairly before him are lost sight of. What then is the essential and what the accidental? The essential is the care of souls, established in a particular locality. That makes a parish. Worship is one of its incidents—preaching is another—ministration is a third. A church building and a congregation do not make a parish, only the centre of a parish. What is needed, is the establishment of a compact society, the miniature of the Church at large. Individual members make a parish; parishes a Diocese; Dioceses the Church. This, then, admitting the same great law of association to prevail in greater and smaller alike, is the principle—a society organized for the accomplishment of the Christian life, the setting forth the Christian idea. Now the Church, alone, fully recognizes this, because, alone of the religious bodies in our land, she has, in all points, provision for different duties. I say this advisedly. The Romish Church is formed, not upon the parochial but the missionary model; it is set to take care of a population ever ebbing and flowing; the relation of parish and people is an impersonal one; like many other Romish usages, the parish is properly a technicality for a few specified objects. In other bodies, all general churchly duties are sacrificed to the one special object most in view. Preaching has happened to be the favorite one, and, therefore, everything gives way to preaching. But the Church means a great deal more than a mere provision for Sunday-sermons. It means a life subordinated to the active care of religious guidance. Half of the Church preaching is directed to the specified ends of Church life: to prepare candidates for Confirmation; to urge and explain Baptism; to enforce the due attendance upon the Communion; to sustain Church work. All these are objects which the preacher has before him. His duty, as priest, is paramount, and to that his sermonizing is constantly subjected. It is fed and sustained by his parochial intercourse. Nothing else can account for the strange power many of our clergy possess over their flocks, which is utterly out of all proportion (in the eyes of outsiders), to their pulpit prominence.

But such a system cannot be implanted in a day. In new soil it takes time to develop it; and time is the thing that our Americans are least willing to afford. Now the question is, how are we to meet the difficulty of having, so to speak, infants, new born into the maturity and activity of twenty-one years? To illustrate my meaning, look at the difference between a Church in one of our

older communities, and one just planted in a town where such a thing has never been heard of. I will suppose that the Rev. Ambrosius Arden, who has been a highly successful parish-priest in the former, is moved by missionary zeal to leave his comfortable rectory and go to a frontier town. I call it frontier as concerning the Church. It is, in reality, to a long settled community, where there is an opening, indeed; but the Church is unknown. Ambrosius has been used to the Church system. He had his funerals in the church, and from thence stepped out into the venerable grave-yard, leading the sad company, without change of garb, or the bustle of irreverent undertakers calling carriages, and the pomp of ostentatious woe. His young people would as soon have gone to a civil magistrate to be married, as have bidden him to their own houses to their wedding. They went, as of course, to the same church where they had been catechised as children, confirmed in youth, and constantly communed afterward. When he was sent for to the sick, it was expected that he should use, not daily of course, but in the period of his attendance, the visitation office. After the peril of maternity, the neglect at least to request the thanksgiving upon the new-made mother's first church-coming, was thought a strange omission. He had his parish school; his home for the aged and infirm poor; his orphanage and infirmary. Some of these he had erected, others he had found; but the whole life of his compact parish was the result of a gradual, healthy growth, upon the stem of the Prayer-book, which, next to the Bible, his people revered and loved.

The Rev. Ambrosius Arden goes to his new home. One wealthy layman, formerly his parishioner, has preceded him, and in fact been the cause of his coming. The Universalists, let us say, have split, and their house of worship has been offered for sale. Mr. — is the purchaser, but cannot afford to give it to the Church out and out. He is willing to bestow it at cost, and to make up a large part of the price himself, when a congregation is gathered, and a parish organized. Proper alterations will require about a thousand dollars, including repairs. This is, so to speak, the entire stock and trade, good will and fixtures. He has a good collection of sermons, in which are neat allusions to, and skillful applications of, the Church principles and usages, which his well-taught congregation had been wont to recognize with profit and pleasure. They might as well be stuffed with Greek and Hebrew quotations for all the effect they would have upon his present people. Funerals are performed always in private houses, with numberless frightful accompaniments—the device of undertakers and sextons—and the community expects personal and descriptive prayers, and short sermons interspersed with anecdotes of the deceased. The rite of Baptism is never administered in public, save in the neighboring mill-pond, after a Baptist revival, when the profane ribaldry of the lookers-on beggars description. Upon the occasion of the quarterly celebration of the Lord's Supper, as generally practiced, it is expected that "members of other evangelical churches in good standing" be invited to participate. The other

ministers of the place wear a markedly secular costume, and sometimes practice decidedly secular occupations.

Now, what is the Rev. Ambrosius to do? He can take his task at the butt-end, and make a dead lift; and if he is strong enough he will succeed by-and-by. But his life will be one of incessant battle. He will have to fight his choir, his vestry—when he gets one—and every family in the town out of which he makes a convert. Well, he can take, if his conscience will let him, the other tack, and tone down the Church-system into as near an application with sectarianism as he can. He will have less fighting, but he will have fewer communicants; and at the end of a dozen discouraging years, will still have a heavy debt upon his church, and his main hope, a few families who have come to him because no other religious body in the place will keep them—the crooked sticks which fit nobody's wood-pile. Is there a third course? I think there is; but one man cannot very well enter upon it. This plan is, never to attack such a stronghold of the enemy, except in force. The Bishop of Mr. Arden should have said no! He was not to go single-handed into such a community, unless plenty of money and plenty of help could go with him. The better way would have been to make a Centreville—for convenience I will give it a name) simply a mission station for the nearest strong, Church parish. Services are held regularly, but rarely, professedly, for the benefit of the one Church family and their friends. The meeting-house of the Universalists is retained, but not used for Church purposes. The love of novelty will draw a congregation at first. By taking with him a few well-trained Churchmen and women, a hearty service is given without apparent machinery. Of course it is attractive. He gets the opportunity to explain the Church; to tell what he might do if he were only on the ground; to apologize for numberless defects, which he would gladly remedy. He is very sorry not to give them anything but a Christmas-Eve service, but he must be at his own parish in Stanwich that day. Christmas is such a lovely, joyful time, that every one wants to keep it in the most fitting way; perhaps some of them would like to come over. Now, it is easy for me to predict results, having it all my own way, but I am pretty sure, having seen something like this, that a good many will be asking: "Why can't we have our full share, instead of just a taste of this new thing!" After he has aroused the want, it will be his own fault if he does not feed and fan the flame judiciously. He need not mutilate the Church system at all, nor give it in diluted doses. That is the worst possible way. It implies inferiority—a consciousness of unfitness. What he does give, let him give thoroughly; but only those things which there is readiness for; and while showing that there is more behind, he must make the people ask for it. Then things will come into place as fast as they can be supplied. But nothing appears as a disturbance.

I have chosen the case of a prejudiced and hostile community. When the Church can attack in force, it must do so by throwing its whole strength into such a place. It must buy its lot, build its church, schools, and put its staff

of clergy on the ground, prepared to do everything in the full. It then must have a neglected population to work upon—a people without adequate religious accommodation—just as city missions go into the neglected city districts.

I sum up with these two canons of missionary work. I have been studying the history of successful and unsuccessful missions among the heathen, and I am persuaded that these rules are not without warrant in experience. The first is, that it is never worth while to attack, unless you are prepared to do it in force. Sectarianism may seem dead, but it is only asleep, and cannot be carried by surprise. It will have time to wake up before you can get into position, and then you must do your work by hard fighting; and fighting is not done in detail, but by concentration of strength on the weak point. You may send ten able Rectors, one after another, to fail successively in building up a strong parish. You conclude that the point is hopeless. If you send five at once, and half the successive subsidies which have to be given in the former case in one generous opening-outlay, you win the ground. The second canon is: It is no use to dilute the Church. Give it in its strength, but only those parts of it that are needed. When you approach a fortress by sap, you do not dig a shallow ditch all the way up to the enemy's ramparts, first tracing it feebly on the ground, and deepening a little every day. You make your first parallel of approach out of the rage of his fire, and work up; always keeping the trench deep enough to cover the working party. Do thoroughly what you can do, and attempt nothing more till you are ready to do something else. This can only be by approach from a distance.



A LETTER THAT SPEAKS FOR ITSELF.

MY DEAR DOCTOR:—Your editorial, in the March Number, on “Appropriations for 1868,” is a very sad one; revealing a very sad neglect on the part of the Church and—let me say as one of them—on the part of her ministers. It is humiliating to the last degree.

With your permission, I have a proposition to make to any ninety-nine of my brethren of the two thousand four hundred and fifty clergy of this Church who will be willing to *try* and raise, each, one thousand dollars per annum for Domestic Missions. It involves (after earnest prayer), the doing of three things:—

1.—Read to the congregation the aforesaid editorial, or something equal to it in pungency.

2.—If the blood of the reader is *warmed* by the time he has finished the reading, let him open his mouth and “speak boldly” to his congregation for about ten minutes.

3.—Let him then propose to them to write down upon cards, (which he will be careful to have prepared and at hand), how much, for one year, each one will

give *per week*, according, as far as possible, to the maxim of one who knew what he was writing about:—"Upon the first day of the Week," &c. (See 1. Cor. XVI. 2.)

Let it be understood that the fulfilment of this pledge will not be exacted if adversity should sweep away the *means* of redeeming it; and at the same time let it be understood, that if God give, during the year, *increased* means, the pledge may be enlarged by a donation.

Then let these cards be collected and their contents transferred to a book kept for that purpose, either by the Rector or by some person appointed by him. Let the collection of the pledges be made monthly or quarterly, as may be most convenient.

If thought desirable, let the men, the women, the boys and the girls of the parish be organized into separate missionary societies, each with its Secretary and Treasurer; the Rector being President of all the societies.

It will be found to increase very greatly the interest among, and the pledges from, the congregation, if, at the time of *collection*, (say quarterly), a missionary meeting be held, attended by all lovers of missions far or near, who can be induced to come, at which the laity as well as the clergy may speak their minds freely, give information, propose plans, &c., &c.

Doctor, I have tried this plan for *one* department (the Diocesan) of the missionary field, and I *know* it is a good one. I do not say it is the best; but I am so well persuaded of its goodness and efficiency that I am going to try and work *all* the missionary fields in the same way. The card I shall use will be some what like this:

(TITLE OF MISSIONARY ASSOCIATION, &c.)

"LET EVERY ONE OF YOU, &c.," - - - 1 COR. XVI. 2.

I hereby pledge.....each week for one year
from.....1868, for the following objects; the sum
per week being set opposite the name of each:—

Diocesan Mission,.....per week.

Domestic "....."

Foreign "....."

Freedman's Commission,....."

Name,.....

Address,.....

The back of the card can have the names of the officers, &c., of the Society printed upon it.

An *average* of only a few cents a week, from *every one*, will astonish by the total result for the year.

Of one thing I am sure; that if a Rector will just look his people in the eyes and talk to them, kindly and earnestly, as if he really means what he says, he will find earnest-hearted ones among them coming out to *help* him infuse missionary life into his congregation; and his efforts and theirs will be crowned with success beyond the most sanguine expectations of any of them. After trying this plan for one year, they will be unwilling to go back to the old system of a collection once a year, preceded (if indeed even this much of interest was shown) by a "begging sermon."

You may put my name down in your book as *one* who will *try* and raise one thousand dollars for Domestic Missions during the year, beginning July 1, 1868.

Ninety-nine more *trying*, (and they will *succeed as a matter of course*), will give you one hundred thousand dollars to begin with, in "Appropriations for 1869," and then you can go on doing "Peter the Hermit" among the other two thousand parishes as much as you please—and God speed you.

If any body has a *better* plan to suggest, by all means let us act upon it. Only let him propose it *QUICKLY*, for there is no time to lose.

Very heartily yours, J. A. H.

TRUTH STRANGER THAN FICTION.

The following letter, recently received by one of our missionaries, was forwarded to us, for the encouragement of all who strive for the extension of our beloved Church. It is a striking illustration of the power of our Liturgy and of the manner in which a little seed sown unconsciously may spring up and bring forth an hundred-fold.

REV. AND DEAR SIR :—Some time last winter, I think it was in January or February, my wife and daughter and myself, came to your town on a visit to my brother. On the Sunday following, my sister proposed for us to go to the Episcopal Church, and asked me to go with her. I accepted, and we started through the rain for the church. I will just say, that this was the first time that I ever was at an Episcopal Church. After winding around the streets, through the mud and rain, we reached it, and, on entering, found, I believe, three children. The rain increased and it commenced sleeting. By this time, I began to think there would be no preaching. The congregation assembled very slowly, but we waited patiently. I don't think there were more than some fifteen or

twenty persons. About this time the preacher entered the church. He read these words: "The Lord is in His holy temple, let all the earth keep silence before Him."

The deepest solemnity pervaded the whole assembly; it seemed as if the Eternal Spirit hovered over the spot, and the thought was continually in my mind, surely this is none other than the house of God. I never before experienced similar sensations, or had such solemn and affecting views. The thought occurred to me, God is indeed here, but oh, how unworthy am I to stand in His awful presence. My own past misconduct and numberless transgressions now started up before my mind, and seemed ready, as so many witnesses, to give in their testimony against me. The divine Law struck me in an entirely new light. It seemed so pure and elevated and holy, that I did not dare to compare an act of my life with it. I plainly perceived that I was guilty and should be condemned. I felt that I could in sincerity join with the worshippers in their address to the throne of grace: "O God, the Father of heaven, have mercy upon us miserable sinners." This humble and penitential language was exactly suited to the state of my feelings, for I now felt for the first time that I was a sinner. I always supposed and acknowledged that I was a sinner, but I never understood the meaning of that word until now. So much was I affected by the thoughts of my own condition and the solemnity of the service that when the minister came to that part of the Litany where the bleeding Lamb of God is twice appealed to for peace and mercy, I could no longer restrain my feelings but had to give vent to them in a flood of tears. There is something tender and touching in that appeal to the Second Person in the Trinity: "O Lamb of God, who takest away the sins of the world, have mercy upon us." All that I saw and heard throughout the whole service, seemed calculated to deepen my serious impressions. I verily believe that the Spirit of the Living God was then touching my heart, and opening my eyes, through the solemn services of the Liturgy.

My mind had now become prepared to attend to a preached Gospel, and this I must say was the first sermon I ever heard. Whether it was because my mind had received new light, or the truths of the Gospel were presented in a different manner before me, one thing is certain, religion appeared quite another thing from what I had been in the habit of considering it. The minister made no attempt to shine or set himself off, but appeared totally absorbed in his subject. He spoke with a pathos and feeling which went to the heart. His language was so plain, and his style so perspicuous, his feelings so fervid, and his manner so earnest and vehement that it was impossible not to listen and understand his meaning. The text I did not retain, my feelings were so absorbed. The hymn was:

"To thy temple I repair,
Lord I love to worship there.
While thy glorious praise is sung,
Touch my lips, unloose my tongue."

These words never can I forget, it seemed so like the window of heaven being open when these beautiful words were sung.

We went home to Lebanon, and I told my sister that I intended to have some of that kind of preaching in our town; she laughed at me, but I set about to see if I could not find somebody to unite with me and get a preacher. Some time passed and I began to talk about having an Episcopalian here. Some laughed at me, but at length some five of us had a meeting, when we concluded to write for one. I wrote to your town, but the letter did not reach you. Some of my friends suggested Dr. Norton, so he came last July; then Dr. Craik came, and we now have organized a parish by the name of St. George's. Then Bishop Cummins came and confirmed five persons, myself one of that number; now we have services twice a month by the Rev. Mr. Gilliam.

I give you this history of my case to show the working of Almighty God through your instrumentality.

There was one in the congregation, an aged man, who took a deep interest in the service, it seemed as if his whole soul was for God; it really did my soul good to look on that old soldier of the Cross; and on my left hand sat a young man who seemed perfectly absorbed in the service; in fact, throughout the whole congregation there seemed such love for God, that I can truly say I never before had witnessed.

By the help of God, we intend to build a church in this city, next spring or summer. We have good congregations, and the people pay strict attention to our services, and I hope before long we shall have large membership.

* * *

AN APPEAL FROM A MISSIONARY IN ARKANSAS.

I want help from the friends of the Church, to build a small church at Batesville, Arkansas. Two years ago, this mission was begun under favorable circumstances, and the people promised to build as soon as they could recover a little from the desolation of the war. Instead, however, of being able to repair their broken fortunes, their efforts in farming, have only made them poorer. The crop of cotton, on which they depended, last year, did not pay nearly the cost of raising it. The people are almost in despair on account of their gloomy temporal prospects.

It might be thought, that under such circumstances, we ought to postpone our efforts to build, but, a Church building is a necessity to us just now. We are occupying a small room in a public building in the centre of the business part of the town. The other rooms are used for offices, stores, military purposes, etc., so that our services are constantly interrupted with noise, making it very unpleasant to us at times. Besides this, the people despairing of *temporal* success, are in a fit condition to turn to *spiritual* things. They are ripe for the Gospel, especially as interpreted by our Church.

But this is not all; they are willing to help themselves. Money they have not; but they have pledged themselves to put the materials for building on the ground—stone, sand, lime, timber, plank etc—in short, to do and provide every thing, excepting to pay for the mason's and carpenter's work. This will require at the lowest estimate, five hundred dollars; and it is this sum that I want the friends of the Church to help us to. In reading *THE SPIRIT OF MISSIONS*, I find that appeals from the North-West, always secure kind hearts and liberal hands; and I can well understand, that the Church moves forward there, with the tide of population and wealth, in triumph. Parishes and churches spring up, like cities and towns, as if by magic. Here, in this portion of the South-West, there is at present little immigration; railroads we have none; enterprise, and every kind of industrial pursuit are blighted; indeed, we are, in many respects, like the man who was left stript and half dead by the way. We need a "good Samaritan," to help this wounded people. While in the North-West, the Church *follows* the tide of wealth, here, the Church must *lead* enterprise and fortune.

Few of our Missionary Bishops have so uninviting a field as Bishop Lay; one that requires so much labor and self-sacrifice; and perhaps, there are none who need more help than he, to sustain the few missionary stations that he has succeeded in planting.

Contributions in aid of building a Church in Batesville, Arkansas, can be sent to the Rev. A. T. Twing, D.D. No 17 Bible House, Astor Place, N. Y.

C. H. ALBERT, *Itinerant Missionary*.

BATESVILLE, ARK., *Feb.* 18th, 1868.

EDITORIAL.

OBITUARY.

THE REV. GEORGE ROTTENSTEIN, an earnest man, an humble Christian, a faithful missionary of the Cross, has gone to his rest and to his reward; he died at Dallas, Texas, on the 9th of February, 1868. It was on that day, which is, to us, the "emblem of eternal rest," that he entered upon the blessed reality, "the rest that remaineth for the people of God."

We can well believe that he deserved the name given him by his parishioners, who write to us in sorrow of the death of their "beloved pastor." For he was one who made himself beloved by his gentleness, his earnestness, his whole-hearted devotion to the care of souls. He loved his work; he loved his people; what wonder that he was beloved by them! and, beyond doubt, he was beloved

by his Saviour, and Master, who, in love to the faithful servant, has called him to receive the "well done!"

During the war, our brother was at the North, for several months, and here he might have remained at home with his children, in ease and comfort but he was all the time anxious to return, impatient to be at his post. One of his sons, is in the Holy Orders of the Church which his father loved and served. May his father's mantle of missionary spirit rest, and honorably remain upon his more youthful shoulders! May many others be raised up to fill all such vacancies in our ranks! Another son is already well-known as a successful physician. With these the toil-worn missionary might have had the rest which his increasing years seemed to suggest and require; but he chose to return to his missionary work, and, like a true soldier of Christ, he has met "the last enemy," with his armor on; what his last words were we do not know; his last thoughts may well have been,—“Thanks be to God, who giveth us the victory through Jesus Christ, our Lord.”

INCREASE OF CIRCULATION.

WE sometimes feel like giving our readers a right sound scolding for not exerting themselves more to extend the circulation of our Magazine, but before this feeling takes the form by which it could reach them, we are hindered by the reflection that probably very few people have ever been scolded out of bad ways into good ones, and further, that gratitude for good work done is better all round, than anger or petulance on account of that left undone. We do most amiably wish, that there might be a general and determined movement on the part of all who read THE SPIRIT OF MISSIONS with pleasure and profit to themselves, to double its circulation within three months; the thing can be done; there are many good reasons why it should be done—and why not have it done? It would not be a miracle in the way of work for each of our present subscribers, to procure a new one in the course of three months. This would add *ten thousand* names to our list, and, in less than one year, we doubt not, would bring *twenty thousand* dollars to our work that otherwise will be lost to it, and cause many prayers to be offered for its success. *Shall the thing be done?*

By way of encouragement we are thankful to have it in our power to state that at this date, March 6th, *nine hundred* new names have been added to our subscription list since January 1st, 1868.

WHERE ARE THE NINETY AND NINE?

THE letter of "J. A. H." in our present number, is very encouraging and suggestive; encouraging, as bearing testimony to the existence among us of an increased measure of the missionary spirit, and of a deepening sense of responsibility in regard to the great work that God has laid upon us, in this land; suggestive, as dealing with methods by which aid can be obtained to carry forward this work. We know where one of the *Leaders* in the movement suggested can be found. We shall be most happy to receive early information as to the whereabouts of the balance of the hundred. We think we know where they are, but do not feel quite certain about the matter. We prefer to have them speak for themselves, and so speak that our whole Church may hear, and, hearing, may be moved to sing praises and to give thanks to God.



GOOD FOR PARALYSIS.

ONE of our correspondents, from whom we are always glad to hear, gave us, in our March number, a very beautiful picture, which we hope has attracted the attention of all our readers. It is that of an aged man, for nearly two years confined to his bed from the effects of paralysis, always cheerful and resigned to the will of God. In his cottage standing by itself, on the bank of a river, with no other dwelling in sight, the aged disciple "is calmly waiting till his Lord shall bid him come up higher."

Our correspondent is engaged in a missionary work among persons of all ages, in the working and poorer classes; and, by her efforts and the success attending them, is furnishing a very clear illustration of the power of a *ministry* among us, with an indubitable *commission* from God, to work for the salvation of sinners, that is now, in some localities, beginning to be used to blessed effect. The aged paralytic is one of the persons ministered to, and never tires of hearing about the work among others. "He asks about the scholars, their temporal and spiritual welfare, with as much interest as if they were his personal friends." In seclusion, infirmity and poverty, he finds that there is one thing that he can do for the cause; he can pray the Lord of the harvest that He will send forth laborers into His harvest. He has time and finds it in his heart to do that, and it makes him feel that he is still one of the workers, or one of those worked for, to remember them every day in his prayers. It is so managed in God's King-

dom that the prostrated paralytic, far advanced in years, can be a mighty helper. The Pastor of this afflicted man takes to him a number of copies of THE SPIRIT OF MISSIONS, and "he enjoys these books more than any reading which he has had for a long time." They give him new and enlarged ideas of the amount of work that is to be done. We cannot be mistaken, this *is certainly* a beautiful picture. It does not represent physical paralysis as completely cured by missionary information, but it does represent a Christian man, prostrated by this malady, as made comfortable by it; and, as thereby awakened to new ideas of work to be done for Christ and His Church.

But there are multitudes of Christian men and women who are affected with a partial *spiritual* paralysis, which holds great powers of heart and soul in a state of benumbed insensibility and inactivity, and for all these cases we can confidently recommend THE SPIRIT OF MISSIONS, if not, alone, as an infallible remedy, yet as one of the agents by whose action a complete cure may be hoped for. We can refer to hundreds and thousands of persons, who will, if called upon or written to, most cheerfully and thankfully certify to the blessed effects produced in themselves by this remedial aid; persons who now experience joy unknown before, in activities of mind and soul bearing upon the strengthening and extension of the kingdom of Christ our Lord. They now see clearly where all was hazy before, and are learning the blessedness of self-consecration to other and higher than the material ends of life. Have not the Rectors of all our parishes, in their respective cures, many who are hoping for, and expecting salvation through the one Atoning Sacrifice, who yet are almost as indifferent to work that they might do for the salvation of others as if their minds and souls were fast held by paralysis? Would it not be well for these Rectors to follow the example of the good Pastor who carried comfort to, and awakened new thoughts in, the aged paralytic under his care? It is a sad pity that this malady should be so widespread, and be allowed to hold so many in bondage, when the remedy which we supply, for less than its actual cost, would set them at liberty, and make them happy in co-operating with the Holy Spirit of God to make His Church all that it was meant to be in reclaiming and saving mankind.

EXPANDING INTEREST.

OUR acknowledgments in the present number of THE SPIRIT OF MISSIONS, are from a greater number of the territorial divisions of our Church, we believe, than those of any previous month in the history of our work. They represent

thirty-four of our *thirty-five* fully organized Dioceses, and three of our Missionary Jurisdictions. Every Southern Diocese is back again on our books, and back again with a hearty welcome, and with the utterance of our earnest prayers that the day may be near at hand, when the ability of those who compose them may be equal to their desires and efforts for the strengthening and upbuilding of Christ's Kingdom in this land. It is certainly a matter calling for devout thanksgiving that the interest in our work is thus extending. May God give us all a mind to give and work according to the ability that He vouchsafes, and the opportunities and needs outspread before us.



PROMPT PAYMENT DESIRED.

SHORTLY after the beginning of the year, we forwarded bills to all of our subscribers for the amount due from them to THE SPIRIT OF MISSIONS. Some have responded very promptly, and others have not responded at all. The amount due from each is small, but the aggregate due from all is large, and the absence of it from our treasury subjects us to serious inconvenience. They who supply a good thing for less than it actually costs should be promptly paid. Our subscribers are respectfully requested to bear this in mind, and to act accordingly. They can learn the amount of their respective indebtedness to us, (if we have made no mistakes) by examining the printed address on the cover of THE SPIRIT OF MISSIONS. If each would send us the amount due, without the reminder of a bill, it would save us a large amount of work, and from two to three hundred dollars per annum which we now pay for postage. Money saved is just as valuable as money earned.



EXTRACTS FROM OUR DIARY.

WE are now-a-days in the way of hearing many good and encouraging things, and some that are not good and encouraging. Some of the good ones are too good to be lost, and therefore, we have taken to jotting them down in our diary, and propose, from time to time, to present them to our readers, with such brief remarks as we may have time, and think it expedient to make.

February 24th.—One of our young Captains came into our office with a friend, to pay his second year's bounty and get his badge—a bright, modest,

manly-looking boy—the grandson and bearing the name of one whose fame extends over, and beyond, the sphere in which the English language is read. “He intends to study for the Ministry of the Church,” said his friend. We said: “God bless you, dear boy, and help you to keep this thought and purpose constantly in mind.” There are hundreds of the dear boys, belonging to our Army, who are entertaining the same thought and purpose. God bless them all, and graciously guide them in the good way to the attainment of the good end.

February 28th.—Received a letter from one of the most earnest and successful Presbyters we have ever known, asking to be sent to the “*toughest* missionary field in the country.” We hope soon to see this good brother start for the jurisdiction of Bishop Tuttle. There are tough places enough for all men of this sort who will offer themselves. It is a good sign to have *such* men ask for *such* fields of labor. There is a good time coming.

March 5th.—Coming up Broadway, we were politely accosted by a gentleman who asked for our address. Not recognizing him, we hesitated for a moment, and, no doubt, showed some signs of embarrassment. We experienced instant relief, of the sweetest kind, when he said: “I heard you advocate the cause of Domestic Missions in Grace Church, last Sunday morning, and I wish to send you a check for one hundred dollars, to help on the good work.” We would be willing to stand, or walk in Broadway several hours every day, and be subjected every three minutes, to the same kind of embarrassment and relief.

March 8th.—A lady, who could not wait any longer, came fifteen miles to pay the second year’s bounty money and get the badges for her Sunday-school class, and intimated that we would soon hear good news from that school. We said: “Madam, the *women* and *children* are getting thoroughly awakened; the *men* will soon have to fall into line, or be subjected to some little annoyance. “That they will,” said she. Discretion is the better part of valor.



A MISTAKE THAT MAY DO HARM, IF NOT CORRECTED.

NEAR the foot of page 200, in our March number, we, or the printer, or all concerned, made the Rev. E. P. Gray say, what he certainly did not say, viz., that the total offerings of his parish during his Rectorship of ten years, had been *one hundred and seventeen thousand, nine hundred and ninety-five dollars*, of which he had received, towards his support, *sixty-four thousand, one hundred and seventy-five dollars*—a rather generous support for a missionary! The statement should read: “The total offerings have been *one thousand, one hundred and seventy-nine dollars, ninety-five cents*, of which your missionary has received, towards his support, *six hundred and forty-one dollars and seventy-five cents*”—a difference too great to be overlooked.

The good man who, on reading Mr. Gray’s first communication, concluded to give him fifty dollars, but changed his purpose after reading the second, thinking that he could not be in a suffering condition, will now, we trust, change his purpose again.

“THE PIONEER CHURCH.”

In our July Number—we *hope* our readers have not forgotten the fact—we heartily thanked good Dr. Schuyler of St. Louis, for having written “The story of a new parish in the West,” which has our heading for its primary title; thanked him for the book itself—which, as many in the Church have, by this time, learned for themselves, is *particularly* readable and profitable—and thanked him for this, especially, that he had devoted “*all the profits arising from its sale to the cause of Domestic Missions.*” Was not this a happy thought? a wise, good thought? Has not the book deserved its success? And are there not still many among our readers who will inquire for, and get hold of this work, with an interest to know what *such* a writer has to say on *such* a theme? He, surely—with ability, (everybody knows *that* of him) and experience in “pioneer” work, and the *giving* spirit, as well as the *doing* spirit, strong within him—he must surely have written a story *well* worth reading, and profitable withal.

But the book does not need an editorial puffing; and our object in referring to it again, is to have the enjoyment of quoting the first sentence or two of a letter recently received from Dr. Schuyler:—

“Enclosed, I send you a check for seventy-five dollars, being proceeds from the sale of ‘The Pioneer Church’.—The edition is not yet quite exhausted. I wish it were ten times the amount.”

So do we; so do we; but how *valuable* are these dollars! May God bless their expenditure, ten, yea, an hundred-fold beyond their present worth, and duly reward all true “pioneers” in the good work He has given us to do!

DESERVED PRAISE.

It is pleasant to be able to give hearty praise once in a while; and we feel very much inclined to give ourselves that pleasure now; we wish to praise a friend of ours, who has done us good service already, and with whom we hope that we shall not be called upon to part for many a long year—we refer to our *India-Rubber Pen*; and we make our praise thus public, in the hope that some of the Clergy, and others who write a great deal, may share in the benefits that we have received from this pen, which does every thing towards making editorials, etc., readable, except furnishing the brains, of which, in our helpers, we try to keep a large stock constantly on hand. They are the best pens that we ever used; will last for years, and cost only \$2.50 each. To be obtained of J. W. Graff, care of C. S. Westcott & Co., 79 John Street, New York.



DEPARTMENT OF THE YOUNG SOLDIERS OF CHRIST

EDITORIAL.

ATTENTION, SOLDIERS.

NUMBERS of the Young Soldiers are sending us their second year's bounty money. In the name of their Missionaries we thank them for their promptness, while, at the same time, we would remind those Veterans, who have not yet made their second payment, that this matter should be attended to without delay. Pay your bounties early, that you may be ready, like good Soldiers, to turn your thoughts and efforts to other work during the remainder of the year.

It gives us great pleasure to state, that new recruits are sending in their names almost as fast as we can record them, and that the Army now (March 2d) numbers more than thirty thousand. There is, however, plenty of room and plenty of work for all the dear children who may be disposed to connect themselves with this organization. We mean to have the hundred thousand originally called for; let us hear from those who mean that we shall not be disappointed.

FIRST REVIEW OF THE MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST.

THE YOUNG SOLDIERS will remember that we promised them a Review last fall, and failed to make our promise good. They will also remember that we told them that this Review, which was *postponed, not given up*, would come off during the Christmas season, or during the following spring. We now announce that it is our purpose to hold it on Friday, the 29th day of May, 1868, in the City of New York, at twelve o'clock, M. Full particulars and order of proceedings will be forwarded in due time to all Rectors, superintendents and teachers, who shall signify to us their purpose to have the Sunday-schools, with which they are connected, attend. We particularly request that, *within ten days after the receipt of this notice, we may be informed of the number of Soldiers we may expect to see from each school purposing to be represented at all.* All will see the propriety and necessity of our having this information at the earliest date possible. This Review is not alone for the members of our Army, but also, for *all the members of the schools* with which our Soldiers are connected, who may wish to attend. Veterans, who shall have received their badges, will be expected to wear them. Other directions will be given in the circulars, containing the order of proceedings.

We propose to have a Review on Thursday, the 9th of June, in the City of Philadelphia, if our friends there and in that neighborhood shall desire it; and we have no doubt that they will. We may have Reviews, in other localities, in the course of the summer.

For the Spirit of Missions.

RICHARD MORTON;

OR,

MISSIONARY LIFE AND WORK.

CHAPTER II.

A TOWN of log-houses, roughly built, the chinks between the logs filled in with a coarse plaster; no church-building, no school-house; a people hardy, energetic, and not wholly illiterate—for such books as reached them were eagerly read—yet showing little of outside polish and refinement; a beautiful country, bounded on the east by the snow-covered peaks of Mount Hood, Mount Jefferson, and others of the Cascade range; on the north, by the great Columbia River, and

on every side, for miles around, thinly settled with the scattered farms of those whom my husband already looked upon as his parishioners. Such was our new home. I learned afterwards to feel that we were highly favored, and in comparison with some of our missionary brethren, we were indeed rich in this world's goods, and lived in the lap of luxury. For we had brought carpets from our old home, while others had bare floors; and the great box which my friends had filled for me at parting, yielded many another comfort that I learned to prize most highly, though, at the East, I had only looked upon such things as matters of course.

I had some amusing experiences in my new style of housekeeping, and some that were not a little trying. We soon found that a servant, even if we could have discovered one, who would have been *bearable* among the independent young women of the neighborhood, was too expensive a luxury for a missionary's wife; and it was well for me that my careful mother had taught me the most practical methods of doing things with my own hands; well, too, that my baby did not require to be held all the time—indeed, she began to walk alone just after we reached Oregon. I could get “help” (such as it was), by the day as I required it, and with good health and a willing heart, it was not so very dark after all, though I remember the horror expressed in the first letter I received from home, after they learned that I was actually living in a log-house and doing my own work. Well, to confess the truth, I did cry over that letter by myself, for I was not used to these things; but afterwards, when Richard read it, and I saw how anxiously he looked at me, what could I do but turn it all into sport? So we had a good laugh over the elegance of our best drawing-room, and we kissed our little Nellie, and said, that such a bright treasure was enough to make any home beautiful, which was not a very new or original sentiment, hundreds of parents having said about the same thing over their little ones; but it was no less comforting for all that. Then, careful arrangement makes such a difference in a house; never had we been so particular that each piece of furniture, however common, should be in exactly the best position; that the simple white muslin curtains should fall in the most graceful folds, and that every trifle should receive its full share of attention. I think it was one of the *proudest* moments of my life when Richard looked around and said: “Well done, Meta; it really has a very artistic air!” and he was not laughing then.

We had many visitors during the first few days after our arrival at Clarkesville. Our coming had occasioned great excitement; the people were curious to see us, and most of them eager to welcome us. There were hearts in that town that had often turned in longing to the religious privileges which, it may be, they had slighted at the East; others who, caring little for Christianity in itself, felt that the order and restraint which it introduced into society, were much needed among them; and there were few who did not, for one reason or another, look upon us with interest. On the first Sunday after our arrival, Richard held a service in the “town hall,” the one public building in Clarkes-

ville. The room was crowded, for not only were the inhabitants of the town present in full force, even to babies in their mothers' arms, but many a farmer had brought his wife and children from the country for miles around. Prayer-books, uniformly paged, were distributed among the people, and instruction given, from time to time, in regard to finding the places, and I was surprised to hear the fullness and heartiness of the responses; for, remembering an experience I once had in a village, in the East, where the Church-service was held for the first time, I expected that mine would be the only voice heard in answer to my husband's.



MISSIONARY CORRESPONDENCE.

OREGON.

MILWAUKIE.—REV. JAMES R. W. SELLWOOD.

REV. AND DEAR SIR:—Since writing my last report, I have continued my labors here and at East Portland. Although the prospects of the Church in this place are not very flattering, yet I am encouraged to hope that the people are becoming more and more interested in her services. The Methodists, who for a long time held monthly services here, have abandoned the field, so that ours are the only religious services held in the town. The Sunday-school, I am glad to state is in a flourishing condition. The children were delighted on Christmas Eve with a very beautiful tree, and they sang, with good effect, the Christmas carols. I believe that many of the friends of the children who were present carried to their homes favorable impressions of the Church. I preached Christmas morning to a small but attentive congregation.

At present I only hold monthly services in East Portland, the weather being so stormy and the roads so bad that it is almost an impossibility to travel. As soon as the storms of winter pass away I intend to hold services there, at least every two weeks. Rev. Mr. Stoy, (Chairman of the Standing Committee), is very anxious that I should have frequent services there; the last were well attended, notwithstanding the inclemency of the weather; I preached in the afternoon and evening.

Much interest seems to be manifested by the people of East Portland in the services of the Church. Several of the most prominent citizens are members, and others who are not members are warmly attached to her services. One great drawback to the work in Oregon, is the unsettled condition of society. No sooner is a little congregation of faithful worshippers gathered together, and

the work seems promising, than one and another move away, and the minister is almost left alone. Were his trust not in Him who has promised, "never to leave nor forsake," these discouraging circumstances would weigh heavily upon him; but I continue my labors, believing that God in his own good time will give the increase, that the "bread cast upon the waters shall be found after many days."

I have labored under great difficulties, but the Lord has sustained me, and I have been enabled to hold services every Sunday, and work during the week with my hands to support myself and family.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 1st to March 1st, 1868:—

MAINE.			
<i>Bath</i> —Grace.....	\$20 00		
<i>Brunswick</i> —St. Paul's.....	10 79		
<i>Lewiston</i> —Trinity.....	12 00	42 79	
NEW HAMPSHIRE.			
<i>Concord</i> —St. Paul's School, for Bishop Tuttle.....	50 00		
<i>Portsmouth</i> —St. John's, a Member, for P. C. M., \$5; for Bishop Tuttle, \$5.....	10 00		
<i>West Claremont</i> —Union Church.....	5 00	65 00	
VERMONT.			
<i>Fair Haven</i> —A Mite.....	1 00		
<i>Manchester</i> —Friends for Bp. Tuttle.....	10 00		
<i>Northfield</i> —St. Mary's.....	4 65	15 65	
MASSACHUSETTS.			
<i>Boston</i> —Messiah, (part).....	21 94		
“ St. Mark's.....	113 63		
“ In Memoriam.....	00 80		
<i>Cambridge</i> —St. Peter's, for Bp. Randall.....	60 00		
<i>Groton</i> —A Mite.....	5 00		
<i>Lowell</i> —St. Anne's.....	42 91		
<i>Roxbury</i> —St. James', for Bp. Randall, \$5; Indian Mission, \$5; Nashotah, \$5.....	236 14		
<i>Springfield</i> —Christ, of which P. C. M., \$5; Indian Mission, \$5; Nashotah, \$5.....	165 00	645 42	
RHODE ISLAND.			
<i>Providence</i> —St. John's, a Member Feb. contribution.....	6 00		
“ St. Stephen, of which for Bp. Whipple, \$1050.....	355 00		
<i>South Providence</i> —Christ S S.....	5 00		
<i>Warren</i> —St. Mark's, add'l.....	2 00	1368 00	
CONNECTICUT.			
<i>Brookfield</i> —C. H. Peck.....	10 00		
<i>Brooklyn</i> —Trinity.....	20 00		
<i>Easton</i> —Christ, of which from Miss Jennings for Bp. Tuttle, \$5.....	8 15		
<i>Hartford</i> —“ M. W.”.....	25 00		
<i>Middletown</i> —Holy Trinity S. S., for Bp. Tuttle.....	171 86		
<i>New Haven</i> —Trinity, Seabury Mission. Soc'y., for P. C. M.....	500 00		
“ Anonymous.....	5 00		
“ John America, for S. L. B. F.....	5 00		
“ A Friend, for P. C. M.....	100 00		
<i>New Milford</i> —“ J. M. M.” for S. L. B. F.,	5 00		
<i>Ridgefield</i> —St. Stephen's, for Utah.....	24 10		
<i>Stamford</i> —St. John's.....	350 75		
<i>Stratford</i> —Christ St. S., for P. C. M.....	35 00		
<i>Warehouse Point</i> —“ E. M. B.”.....	3 50		
<i>Weston</i> —Emmanuel, of which for Indian Mission, \$2.11; for Rev. T. A. Hyland from Young Soldiers, \$1.50.....	14 83	1278 19	
NEW YORK.			
<i>Astoria</i> —Free Ch. of Redeemer, for Bp. Tuttle.....	87 50		
<i>Ballston</i> —“ J.” Mission Box, for Bishop Tuttle.....	2 00		
<i>Brooklyn</i> —Grace, for Rev. S. D. Hinman.....	93 52		
“ St. John's.....	67 30		
“ St. Paul's, “ Mrs. M.”.....	5 00		
<i>Butternuts</i> —Christ, of which from S. S., \$2.92.....	6 92		
<i>Mechanicsville</i> —St. Luke's.....	5 70		
<i>Morrisania</i> —Trinity.....	21 00		
“ “ E. M. C.” for Bishop Tuttle.....	1 00		
<i>Newtown</i> —St. James'.....	39 41		
<i>New Brighton</i> —Christ.....	42 81		
<i>New York</i> —Christ, a Communicant.....	5 00		
“ Holy Communion, of which for Utah, \$200.....	1000 00		
“ St. Bartholomew's.....	1744 00		
“ St. Clement's, add'l.....	25 00		
“ Mrs. G. W. Faber, for Bp. Clarkson, \$200.....	10 00		
“ St. James'.....	38 42		
“ St. John's, add'l.....	30 00		
“ St. Paul's, add'l.....	110 00		
“ Trinity Chapel, a Lady.....	100 00		

<i>New York</i> —Trinity Chapel, J. F. De Peyster, Esq.....	50 00
" Trinity Chapel, Mrs. Robert E. Livingston.....	100 00
" Cash, for Bp. Tuttle.....	50 00
" "F. R.," for S. L. B. F.....	10 00
" "G,".....	5 00
" "M,".....	7 00
" Protestant Epis. Jewish Mission School.....	1 00
" Dime Box, for Bp. Clark- son.....	1 50
" Anonymous.....	25 00
<i>Sandy Hill</i> —Zion.....	8 00
<i>Saratoga</i> —Bethesda.....	12 00
<i>Schenectady</i> —St. George's, for Bp. Ran- dall.....	89 40
<i>Stillwater</i> —St. John's.....	2 25
<i>Staten Island</i> —St. Paul's, for S. L. B. F., Williamsburgh—St. Mark's, for S. L. B. F.....	25 00
" St. Mark's S. S., for S. L. B. F.....	70 00
" St. Mark's, Widow's Mite.....	32 00
" Mite.....	1 00
<i>West Point</i> —Mrs. Mahan.....	10 00 3933 73

WESTERN NEW YORK.

<i>Arvon</i> —Zion.....	6 00
<i>Aurora</i> —St. Paul's.....	90 00
<i>Auburn</i> —St. Peter's, for Minnesota.....	100 00
<i>Batavia</i> —St. James' of which for build- ing Ch. Holy Trinity, Bel- levue, Neb., \$29 86.....	85 06
<i>Bath</i> —St. Thomas'.....	16 00
" "S,".....	2 50
<i>Bainbridge</i> —St. Peter's, for P. C. M.....	4 64
<i>Binghampton</i> —Christ of which for Ne- braska, \$16.72.....	29 32
<i>Bradford</i> —St. Andrew's.....	12 50
<i>Buffalo</i> —Ascension.....	11 87
" St. James', a Member.....	2 00
" St. Paul's.....	160 11
" Trinity.....	10 00
" Amelia and Mary Pickering.....	1 50
<i>Catharine</i> —St. John's of which for Utah \$6.25.....	10 25
<i>Canandagua</i> —St. John's.....	16 09
<i>Carthage</i> —Grace.....	4 35
<i>Champion</i> —St. John's.....	2 00
<i>Cortland</i> —Grace.....	10 80
<i>Elmira</i> —Trinity.....	9 54
<i>Geneva</i> —St. Peter's.....	61 20
" Trinity.....	169 47
" Ladies' Sewing Soc'y.....	25 00
<i>Greene</i> —Zion.....	20 09
<i>Harpersville</i> —St. Luke's.....	5 50
<i>Hornellsville</i> —"E. O. H.," for S. L. B. F., Honeoye Falls—St. John's.....	3 00
" "M. S. J. P. McG.," of which for Bp. Clarkson, \$.00; Bishop Tuttle, \$100; Rev. J. B. Gray, \$100.....	3 25
<i>Jordan</i> —Christ.....	46 25
<i>Lockport</i> —Grace.....	300 00
" Christ.....	4 54
" Christ.....	25 00
" Christ.....	7 53
<i>Lima</i> —Christ.....	4 50
<i>Lyons</i> —Grace.....	58 20
<i>Manlius</i> —Christ.....	2 00
<i>New Berlin</i> —St. Andrew's of which from S. S., \$30.34.....	40 76
<i>Norwich</i> —Emmanuel.....	24 07
<i>Oakfield</i> —St. Michael's.....	3 50
<i>Oneida</i> —St. John's, for P. C. M.....	5 75
" S. S.....	8 25
<i>Oriskany</i> —St. Peter's.....	4 00
<i>Oswego</i> —Christ.....	34 00
<i>Oxford</i> —St. Paul's.....	71 00
<i>Palmyra</i> —Zion.....	6 00
<i>Paris Hill</i> —St. Paul's.....	2 00
<i>Pierrepont Marston</i> —Zion.....	57 63
<i>Pittsford</i> —Christ.....	9 00
<i>Rochester</i> —Christ S. S., for P. C. M.....	75 12
" Grace.....	40 89

<i>Salamanca</i> —St. Mary's.....	7 20
<i>Sherburne</i> —Mrs. Walter Elsbre, for S. L. B. F.....	25 00
<i>Skeneateles</i> —St. James', for Bp. Tuttle.....	40 00
<i>Syracuse</i> —St. Paul's, for P. C. M.....	129 38
<i>Utica</i> —Grace.....	36 50
" Trinity.....	20 00
<i>Waterloo</i> —St. Paul's.....	43 65
<i>Watertown</i> —Trinity.....	15 60
<i>Watkins</i> —St. James'.....	3 50
<i>Weathersfield Springs</i> —St. Clement's.....	5 00
<i>Waterbury Children</i> , for Bp. Tuttle.....	3 00 1936 38

NEW JERSEY.

<i>Belleville</i> —Christ, a Member.....	3 00
" Christ S. S., for Rev. M. Hoyt.....	25 00
<i>Dover</i> —St. John's.....	5 00
<i>Elizabeth</i> —Christ.....	41 83
<i>New Brunswick</i> —St. John Evangelist, a Friend, for S. L. B. F.....	10 00
<i>Orange</i> —St. Mark's, of which for Bishop Tuttle, \$20.....	212 60
<i>Paterson</i> —St. Paul's S. S.....	7 50
<i>Ridgewood</i> —Christ, a Member.....	105 00
<i>Swedesboro</i> —Trinity.....	5 00 414 93

PENNSYLVANIA.

<i>Ashland</i> —In memory Cornelia S. W.....	00 25
<i>Carlisle Barracks</i> —Holy Cross, for Bp. Tuttle.....	5 00
<i>Danville</i> —Christ.....	27 50
<i>Germantown</i> —St. Luke's, for Bp. Clark- son.....	13 00
<i>Lower Merion</i> —Glenbrook Farm S. S.....	16 34
<i>Philadelphia</i> —Divinity School, Jas. May Mission Society.....	2 50
" Emmanuel.....	50 00
" Gloria Dei.....	17 37
" St. James'.....	96 39
" St. Jude's.....	15 80
" St. Stephen's, of which for Bp. Neely, \$187.12.....	695 57
" Wm. Welsh, Esq., for Bp. Tuttle.....	250 00
" Rev. A. Fullerton.....	7 00
<i>Tioga</i> —St. Andrew's, a Communicant of which for Bp. Tuttle, \$5.....	10 00 1206 72

PITTSBURGH.

<i>Washington</i> —Trinity S. S.....	11 18 11 18
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DELAWARE.

<i>Laurel</i> —St. Philip's.....	1 50
<i>Seaford</i> —St. Luke's.....	1 75
<i>Wilmington</i> —Ascension, for P. C. M.....	43 71 46 96

MARYLAND.

<i>Annapolis</i> —St. Anne's.....	95 00
" St. Paul's, Three Members of which for Bp. Tuttle, \$5.....	15 00
<i>Baltimore</i> —Emmanuel. S. M. Shoe- maker, Esq.....	100 00
<i>Catonsville</i> —St. Timothy.....	10 00
<i>Dorchester Co.</i> —Vienna Parish.....	7 76
" Great Choptank Parish, add'l. from a Mem- ber.....	3 00
<i>Easton</i> —"H. H. G.," for S. L. B. F.....	5 00
<i>Rock Creek</i> —St. Paul's of which from Family Mission Box, \$5.....	25 00 260 76

VIRGINIA.

<i>Oak Grove</i> —St. Peter's.....	3 53
<i>Washington</i> —Trinity.....	25 00 28

NORTH CAROLINA.

<i>Beaufort</i> —Trinity.....	7 25
<i>Salisbury</i> —St. Luke's.....	4 70
<i>Wilkesboro</i> —St. Paul's.....	2 00 13 95

SOUTH CAROLINA.

<i>Charleston</i> —Calvary.....	13 75
<i>Upper</i> —St. John's, Little Kate Mission, Box.....	1 70 15 46

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

APRIL, 1868.

EDITORIAL.

LEADING INCIDENTS IN COLDEN HOFFMAN'S LIFE.

AMONG the twenty thousand readers of the *SPIRIT OF MISSIONS*, there will, of course, be very many who will not see the *Memoir of Mr. Hoffman*, and as we wish to aid in causing the influence of his consecrated and useful life to be as extensive as possible, we propose to give a sketch of the leading incidents and characteristics of that life. The narrative will be partly in our own language, but mainly in that of the author of the *Memoir* greatly condensed.

BIRTH AND PARENTAGE.

Cadwallader Colden Hoffman was born in this city, December 15th, 1819, and was the son of the late Martin Hoffman, Esq., by his second wife, who was the daughter of the late William Seaton, Esq., of this city. Colden Hoffman was the eldest son of a family of three sons and six daughters.

Mrs. Hoffman was eminently qualified for bringing up a family wisely and well, as she possessed a sound understanding, a refined mind, and an earnest, well-regulated, Christian character. To her influence may be traced the early manifestation of piety in her son, as well as the future development of decided Christian character in so many of her other children.

CHILDHOOD AND YOUTH.

Colden Hoffman's childhood was chiefly distinguished by his great amiability, gentleness of disposition, and tender consideration for the feelings of others. When at school, in New York, the monthly characters sent home by the master

uniformly bore testimony to good conduct, though there would seem to have been some want of energy in his nature at that time.

When only sixteen years of age, and, therefore, too early for the completion of his mental culture and development, he was removed from school, and placed in the office of his half-brothers, Messrs. L. M. Hoffman & Co., of this city. But he had a happy home with his half brother, Mr. Martin Hoffman, and the benefit of the counsels and example of his pious sister-in-law. Mrs. Martin Hoffman, referring to this period of his life, says: "I love to think of the time he passed under our roof, and I feel grateful that I was permitted to add to his daily comfort, and, in my poor way, instruct and guide one who in after years taught me."

THE AUTHOR OF THE MEMOIR BECOMES ACQUAINTED WITH HIM.

The author of the Memoir became acquainted with Mr. Hoffman not long after his having entered his brothers' counting-house, and thus speaks of his appearance and manners at that time: "I shall never forget his appearance at that early period of my acquaintance with him. I cannot find any expression better calculated to describe it than that of an ingenuous youth; there was great simplicity in his manners, combined with a pleasing mildness of demeanor, and respectful affection in behavior." The author is anxious, however, that the mistake should not be made by any of substituting amiable dispositions for true religion, and says: "As the natural disposition of Colden Hoffman was remarkably mild and amiable, I am desirous that no one should fall into this mistake, whilst reading these records of his early life; and I think the following pages will abundantly prove that a very deep, though gradual and progressive work of grace upon his heart, was the true source to which we must trace the noble development of Christian character, which took place in his maturer days."

A BAND OF EARNEST CHRISTIAN TEACHERS.

At the period of time here referred to by Mr. Fox, there was, in connection with the Church of the Ascension, in this city (then in Canal street, under the rectorship of the Rev. Mr., now Bishop Eastburn), a most prosperous, effective, and interesting Sunday-school, the teachers of which formed a band of earnest Christians. The male teachers were, for the most part, young merchants and lawyers who had been brought to a sense of religion within the walls of the Ascension Church, and were there instructed in the principles of the Gospel of the grace of God. These young men, among whom the author of the Memoir

(who was himself one of the number) calls to mind the names of Van Rensselaer, Freeman, Clarkson, Titus, Parker, Newman, and Colden Hoffman, used to assemble together every Friday evening to study the portion of Scripture which formed the lesson for the following Sunday in the school. They were hallowed, happy, and profitable meetings, and they were attended with great regularity by Colden Hoffman, who showed great interest, and seemed to drink in all that was said; yet, for some time, he hardly, if ever, opened his own lips, though no one could mistake the interest he felt.

POWERFULLY IMPRESSED DURING THE SERVICES OF EASTER.

This taciturnity on religious subjects continued till, Mr. Fox thinks, the year 1843, "when his heart, during the services of Easter, became so powerfully impressed and excited, that his whole nature seemed stirred from its innermost depths; the energy of his spirit burst the bonds which his natural reserve and shyness had imposed upon him, and out of the abundance of his heart his mouth spoke. This was a very interesting period of his life; it was a crisis in his spiritual experience, and it resulted in establishing him in a more earnest devotedness to Christ than ever, imparted to him a livelier sense of eternal realities; gave him a tongue and utterance which before he lacked, and sealed him by the Spirit for the great work of his life, by making the consecration of himself to his Lord more entire, simple, and complete."

(*To be Continued.*)

ARRIVAL OF MR. AUER IN AFRICA.

Advices from the Rev. Mr. Auer, of January 23rd, inform us of his safe arrival in Africa. On the evening of his arrival, he preached at the Orphan Asylum, and the next day went to Rocktown on foot, a distance of ten miles. He also visited Fishtown and Cavalla, where he met the Bishop and arranged for his work, upon which he immediately enters.

He says: "The Orphan Asylum is to be my home for the time being. I am to superintend this place, and the Stations at Fishtown, Rocktown, Hoffman Station, Springfield and Nieta Lu.

Mr. Ware is at present my assistant here, and is also preparing himself for examinations. At Fishtown, I am to build a school-house large enough to serve as chapel, and to begin the Hoffman Institute in it. The present school-house is falling to pieces. I am building two rooms in it, one above the other,

for myself. They make the building look like a church with a steeple, and give me a temporary house on the spot."

The heart and hands of this missionary must be cheered and sustained with men and means to carry on the work.

God is furnishing the men, and waits for his redeemed children to furnish the means, from that which He himself has given them, and a portion of which He claims for the great work of extending His Kingdom into all the world.



IMPOSSIBILITIES.

There are some things possible to be done in the missionary work of the Church. There are other things equally impossible.

In the present aspect of our Foreign Missionary work, there are some things impossible, and these we desire to impress upon the mind of the Church.

1st. It is impossible for one missionary to do the work which should be done by four. Especially is this impossible in our Foreign stations where the missionary needs to husband his strength in order to endure successfully the enervating influences of the climate.

The reason that so many of our devoted missionaries have worn out so soon, is, that they were obliged from the necessities of the case to overwork themselves. Work pressing on every side that a conscientious missionary can not neglect, work that must be done, and done at the time, and by the missionary himself. Oftentimes, the missionary drags himself to such work when he is suffering from great bodily weakness, and should be in bed, simply because he is alone, and has no one to share the burden with him. This is no picture of the imagination, it is reality; it was literally true in the case of Hoffman, and Toomey—It is not too much to say, that in all human probability, had these two missionaries been sufficiently assisted and relieved in their work, they would both have been living to-day. The ground for this statement are in the records they have left of their labors, and in the testimony of others concerning them. It is impossible for any one to resist the conclusion from a review of all the circumstances, that these two heroic men died of neglect! died from over work; died because, when weary, and worn, and sick, with tremendous efforts to stem the tide, there was no one to come to their relief, in a post of duty, which they felt they could not relinquish. Neither Hoffman nor Toomey, died of African

fever. They died of over work, nothing else—nothing that proper relief at the proper time would not in all human probability have arrested.

On whom does the responsibility rest? Not on the missionaries, for they did what they believed to be their duty in standing to their post. It rests upon the Church in not supplying the needed help.

God, it is true, overrules the death of missionaries to the advancement of His causé, as He has in the case of the missionaries above mentioned; but this may all be, and yet He may hold those responsible for these things on whom that responsibility rests.

And this leads to the second impossibility.

It is impossible to reinforce the missionary band without a reinforcement of the means with which to send them and sustain them. It is impossible for the Treasurer of the Foreign Committee to make two dollars out of one, or to make one thousand dollars meet the necessities of two. It is impossible for the Foreign Committee to carry on our extensive and growing Missionary work in Foreign lands, on the private funds of their excellent and amiable Treasurer. one of two things must be done. Our faithful missionaries must be reinforced, or they will soon die with over-work, as those gone before, and the conscience of the Church may ease itself with the thought that it was owing to the "unhealthiness of the climate." But a day of judgment is coming. In order to effect this reinforcement the means must be supplied. No company or organization of business men would think of carrying on their business on these heathen shores, as our Church attempts to carry on her work for Christ. It is the means that are lacking, not the men. The men are ready and women too. We are constantly receiving applications which can not be entertained, because the means which the Church supplies for the work, will not permit. An addition of a missionary requires an additional appropriation for his support. Appropriations have already been made this year by the Foreign Committee beyond what the last year's receipts would warrant. They were made in faith that the receipts would this year exceed those of last. On the contrary, however, the receipts for the present year, thus far, fall short of what they were last year, at this time. Men, and women, who have consecrated themselves to the work of Christ, their Saviour, are ready to give up all that is dear to them, for the sake of carrying the message of salvation to the heathen.

Men and women, earnest, and well-fitted and well-prepared for the work, are offering themselves. Will the Church keep them at home, when the cry for help comes to her ears from every heathen shore, and every missionary station, and

when God is opening such opportunities for evangelizing the heathen as He has never opened before in any age or to any people? How is it possible to send them in the present state of things above described? Will any one tell us?

ARRIVAL OF BISHOP WILLIAMS IN CHINA,

The Rt. Rev. C. M. Williams, D. D. Missionary Bishop to China, and Japan, arrived at Shanghai in health, and safety, on the 14th of January, after an unusually tedious voyage from San Francisco.

OUR SUMMARY OF NEWS.

We do not know what value our readers set upon the SUMMARY OF NEWS which each number of our journal contains, but we do know that the preparation of that SUMMARY costs us a great deal of time and labor. Not only are the organs of the various Societies carefully read, but also certain leading monthlies, and weeklies of England and this country, which though not strictly missionary in character yet give place to missionary intelligence. The time which can be spared from other work has to be given to this reading, and to selecting and preparing for our columns the most important items of intelligence from all parts of the Foreign field. Important actions of Missionary Committees, or individual Christians at home, or of governments foreign or American, which effect Foreign Missions, are also noticed in this department.

WHO WILL COMPLETE THE BUILDINGS?

Bishop Payne alluding, in a recent letter, to two exceedingly useful institutions founded by the late Mr. Hoffman says; "I found St. Mark's Hospital, Cape Palmas financially in a better condition than was anticipated, out of debt with something in the Treasurer's hands. Still, there remains an unfinished addition to the building, to complete which will require about three hundred dollars." The Home for the Blind at Hoffman Station, a substantial stone structure, shall be finished, (God willing), when some other like minded, with its founder shall give about four hundred dollars for the purpose. Here, as in all the world, the *blind*, and the halt and the sick, ever wait for Him, who "took our infirmities upon Him."

We earnestly hope that some friend or friends of the devoted man through whose untiring efforts these much needed institutions were founded and brought almost to completion, will give what is still necessary to fully complete the buildings. In caring for the bodies as well as the souls of men, this earnest missionary followed closely in the footsteps of the Master. May some at home whom God has blessed with means, manifest a like mind, and, taking up his dying words, say, "Let the work go on more than ever" in this as well as in all other respects.



WHOLESALE IMMOLATIONS.

In an address delivered recently before the members of the University of Glasgow, by the Duke of Argyle, allusion was made to some of the cruel customs and horrid practices of ancient and modern pagan nations. Referring to Western Africa, the speaker said: "We hear of African chiefs whose custom it is, on particular occasions, to sacrifice so many human beings that a boat can be floated in their blood. We hear of others who live with piles of skulls, and among whom the dreadful emblems of mortality are emblems also, still more dreadful, of the degradation of our species far below the level of the brutes."

Horrid as this statement is, it applies with truth to such kingdoms as Dahomey and Ashanti. In a pamphlet published in this city by Bishop Payne just before he left on his return to his field of labor, he says; "It is at Abomey, the capital of Dahomey, that men seem to have made the nearest approximations to incarnate fiends. Mr. Norris says; 'All the women composing the king's body-guard, regularly regimented and equipped with drums, flags, bows and muskets, reside in the palace. This consists of an assemblage of cane and mud huts inclosed by a high wall. The skulls and jaw-bones of enemies slain in battle, form the favorite ornament both of his residence and the temples. His apartment is paved, and the walls and roof stuck over with these horrid trophies.' It is stated by other travelers, that the clay composing some of his huts, is tempered with human gore. Certain it is, that at this horrid court, streams of blood flow from thousands of victims sacrificed at the annual customs. And as often as the king wants more of these, wars are undertaken to supply the demand."

HOW THE VICTIMS ARE DISPOSED OF.

Mr. Forbes, an English naval officer, mentions as follows, one of the methods of disposing of the victims; "A large platform is erected in the centre of the market-place. It is decorated with tents and banners, and the king takes his

place in the centre. After the king has had tobacco and other gifts distributed to the waiting multitude the victims are brought forward. They are lashed hand and foot, and tied in small canoes or baskets, dressed in clean white dresses, with high red caps, and borne above the heads of the people to the platform. The victims are held high in the air, and after a speech from the king they are hurled over the parapet to the people, who kill them with clubs and swords, and afterwards drag the bodies to a pit, where they are left for birds and beasts of prey."

THE GRAND CUSTOM.

When a king of Dahomey dies, a "Grand Custom" is celebrated in addition to the "Annual Custom." A native teacher of the English Church Missionary Society was at Abomey when Gezo, the late savage monarch died, and Badahung his son, celebrated the "Grand Custom." This native teacher says: "On Sunday, the 29th, the 'Custom' commenced. Before the king came out to fire a gun, to give notice to all, one hundred men had actually been killed, besides the same number of women inside his palace. Ninety chief-captains, and one hundred and twenty princes and princesses, were engaged in bringing the poor creatures out to be sacrificed.

On Wednesday, August 1st, the king buried his father, and with him fifty men, fifty rams, fifty goats and cowries.

On Tuesday, the 16th, ninety human heads were seen laid out in rows by the palace gate, and for several days a fresh supply was put there every morning. Many were killed privately, and it is reckoned that more than two thousand poor creatures perished during the 'Custom.'"

THE PRACTICE IN OTHER AFRICAN KINGDOMS.

The practice of sacrificing a large number of persons on the death of the king, that their spirits may attend on him in the invisible world, prevails in other parts of Africa. In Benin in 1847, Eyamba, the king, died. He was but a trivial king. But thirty of his "queens" and seventy other persons were immolated. At the announcement, "the king calls you," his wives, arrayed in their best apparel, went forth, one by one, to be strangled by a copper wire or piece of fine twisted cloth. Meaner victims are loaded with iron and thrown into the river.

At Coomasie, the capital of Ashanti (1817), the British Commissioners (James Bowditch and Hutchinson), from Cape Coast, found that the king had recently immolated on the grave of his mother, three thousand victims, (two thousand of whom were prisoners of the Fanti Tribe, being immediately

around the British Fort, Cape Coast Castle). At the death of the late king the sacrifice continued weekly for three months, consisting each time of two hundred slaves!

In Ashanti, missionaries from Basle and from the English Wesleyan Society are now laboring, and we hope that this and other abominable practices may soon cease here, and the king and people be brought under the power of the Gospel. In Dahomey, there are no resident Protestant missionaries as yet, though some parts of the country are occasionally visited, we believe, by native agents of the Church Missionary Society. Let us hope and pray that the time may soon come when this darkest and most degraded of African kingdoms shall enjoy, in all parts of it, the blessed light of the Gospel, and that triumphs may be won there, similar to those which have already been won at Sierra Leone, Cape Palmas, Abbeokuta and elsewhere on the West Coast of Africa.

HOW THE GREAT COMMISSION MIGHT HAVE BEEN ACCOMPLISHED.

In the book notices, in our last number, mention was made of a work, entitled *Great Missionaries*. At the conclusion of the sketch of Christian David, a celebrated Moravian Missionary, the author of the book says:—"It has been computed that had other churches done their duty to the heathen, as well as the Moravians have done, then, instead of having an average of one missionary to every four hundred thousand heathen, we should have one missionary to every one thousand eight hundred; in other words the great commission would have been accomplished, and the Gospel have been preached to every creature."

CORRECTION.

The appeal for a cabinet organ made in the last number of the *Spirit of Missions* was an inadvertence. Some kind friends in Pittsburgh had already provided Mr. Auer with the means to purchase one in Germany for the Orphan Asylum.

There is no harm done, however, for if we receive one as the result of that appeal, we have no doubt Mr. Auer could make good use of it in the Hoffman Institute.

A PENNY A DAY.

What is a penny a day ! Nothing at all practically, when spent for ourselves. It is so trifling a sum as not to be worth the mentioning in connection with luxuries in which thousands indulge. It is so trifling that it would scarcely be regarded as a charity if given to the poor and suffering, and it would be insulting to most parents to measure their affection for their children by it. And it would be almost equally insulting to measure the interest of a good man, in any good cause, by a penny a day.

But does it not measure and more than measure the interest which many Christians among us take in Christ's great work of sending the gospel to the millions that are yet without its blessings ? Will not all who love the Saviour, and are sharers in the blessings of His gospel, give a penny a day, to carry that gospel to the heathen ? A penny a day for the extension and triumph of that cause, for which Messenger, and Hoffman, and Boone, gave their lives, and for which others are now giving all their heart and strength ? A penny a day for the spread of the Redeemer's kingdom into all the world ? Who will not give it cheerfully ? Is it so trifling a sum that you will not give it ? And because you cannot give as much as some others who are in more favored circumstances ; will you therefore give nothing ?

Look at this trifling sum from another stand-point.

If the one hundred and fifty thousand communicants of our church, were to give each a penny a day, for the spread of the gospel among the heathen, the sum would be more than a half a million annually, and more than six times the amount now contributed annually by our church to Foreign Missions.

This would only be about half what our church ought to give to Foreign Missions. If the tithes of God's people were all brought into His "store-house" with a full realization of stewardship, and of their obligations to spread the gospel, one million dollars, would not measure the annual contributions of our church to the cause of her Foreign Missionary work. Who will not give a penny a day, to send the gospel to the heathen ?

*MR. BURLINGAME AND THE CHINESE MINISTRY.*

The Hon. Mr. Burlingame after having served acceptably as the representative of this government at the Court of China, and desiring to return home, resigns his ministry, and is given a farewell banquet by the Chinese, and is

appointed Ambassador from the Chinese Court to this country, and other Western Powers. After considering it, he accepts the appointment, and is now on his way to this country, in this capacity—a son, and citizen of the youngest nation, representing officially, the oldest nation. This is a remarkable circumstance, and in its missionary bearing, a most interesting one. It is another of the remarkable indications of the rapidly growing intercourse, which Divine Providence is opening between us and that vast empire. May we have grace to read rightly these signs of the times, and appreciate the solemn obligations they impose upon us, to send the gospel to these benighted millions whom God is bringing more and more within our influence.



OUR ENEMIES THEMSELVES BEING JUDGES.

A periodical which is largely taken by educated people in this country, and which is more ready to patronize skepticism than evangelical religion, gives this testimony concerning the cause of Foreign Missions:—

“A cause which, whether successful or unsuccessful in its immediate objects, will forever stand recorded as one of the most unselfish, the most sublime, and the most Christ-like movements that have ever been originated by man.”



GRATIFYING RESULT OF A TRIAL OF A MISSIONARY-BOX.

DEAR SIR.—Enclosed, you will find five dollars, the missionary offering of our little Sunday school, which they wish to have sent to the missionaries in Greece.

I have always loved the missionary cause myself, and thought I was doing all I could to forward it; but here, I saw no possible chance of getting money for missions, domestic or foreign. It was your “SPIRIT OF MISSIONS” which first encouraged me to try, and I was surprised to find, on opening the box at Christmas, that our little school of fourteen pupils, almost all poor, had contributed five dollars in as many months.

May God accept the offering and may it be the means of making Him known to some one who now, “sits in darkness.”

Please acknowledge the receipt of the money in your “SPIRIT OF MISSIONS,” for the satisfaction of the Children of Springhill S. S., Hempstead Co., Ark,

“TEACHER.”

If “TEACHER,” will send us the names of her scholars we will gladly issue cards of membership in the Foreign Missionary-Box Association for them.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAPE PALMAS, SUNDAY (Third Advent), *December 15th*, 1867.—During the past week, Miss Scott has resumed the Vernacular School in the boys' school-room in the afternoon assisted by the monitor. It is contemplated to re-open these schools in several of the villages. The conduct of the children from the heathen towns here, as in the Sunday-schools, gives proof of the gradual, but true influence of the truth on their minds. On Thursday afternoon, I rode to Dodo Lu (being unable to walk much), and called the children together to have a talk with them. They had been guilty of some improprieties on the mission premises, for which I wished to call them to account in the presence of their parents. They partly extenuated and partly denied the charge against them (breaking some panes of glass in the church windows), on which the matter was declared to be settled. I hope shortly to begin a school for these children.

Four regular services, including the Sunday-school, were held to-day. The heathen attendance at half-past ten o'clock was not large, but I was pleased to see amongst those present a number of people from the interior; one of them a very intelligent *deyo* (demon man), who declares that he does not invoke *ku* (the devil), but gives medicines, and looks to God to bless his medicines. He insists that I shall accompany him to his home, one hundred and fifty miles interior. This evening I preached, and was strengthened by the glorious text, Isaiah xxv: 6-9.

EXAMINATIONS OF THE SCHOOLS.

CAVALLA, FOURTH SUNDAY ADVENT.—I rode up to Cape Palmas on Monday last, to attend the series of examinations beginning on this day, with St. Mark's parish-school. This is taught by Mrs. Johnson (late Miss Norriss). Thirty children on the roll secure an attendance of only *twenty*—the number present at examination. This parish-school does not accomplish the good it should; it must be more efficient.

On Tuesday, Wednesday, Thursday and Friday, I attended successively the examination of the Fishtown and Rocktown schools, the Orphan Asylum High school at Mt. Vaughan, and the schools at Hoffman Station; on Saturday, the schools at Nitie Lu and Spring Hill, Grahway and Half Grahway, and at the Orphan Asylum. A rain storm delayed the latter so much, that I could only attend the examination in part, before the time arrived for me to return to Cavalla. I reached home at half-past seven o'clock last evening, accompanied by Miss Gregg, who came down to spend the Christmas holiday. Last Thursday,

being at Mt. Vaughan, I preached in the chapel near the spot where I commenced my ministrations thirty years ago. Though there was a fair attendance, there were but two or three present who heard me then. Instead of the fathers, are now the children and strangers. Mr. Ferguson officiates here on Wednesday, and Friday evenings. Our place of worship this evening (the girls school-house, recently painted and adorned with Scripture pictures) was well filled with scholars, villagers, and some strangers awaiting the examination at Cavalla.

CHRISTMAS DAY AT CAVALLA.

On Monday and Thursday examinations of the girls' and boys' schools were held. Mrs. Gillett, who conducted the former, has proved herself, according to her qualifications and ability, a faithful Christian mother and teacher to *thirty-eight* girls, left in her care during our absence. At the close of her examination, she made a very pretty address to them in reference to their relation and intercourse during the year. Of boys, there are twenty-one in the school here. In all our boarding-schools there are one hundred and thirty-four natives, and, including the parish-school *ninty-five* Liberians. This is indeed a small number, when hundreds and thousands might be made disciples, even there, if we had but the laborers for the work. When will the Church rise to the sense of her privilege and duty of evangelizing the heathen?

To-day, appropriate services were held in the Church of the Epiphany. Miss Scott and the mission scholars had abundantly ornamented it with the graceful branches of the palm and evergreens so plentiful in our forests, together with the beautiful flowers from our garden.

CONVOCATION AT CAPE PALMAS.

CAVALLA, *January 1st, 1868.*—I went to Cape Palmas last Thursday to attend Convocation. On the following day, after Service read by Rev. Messrs. Ferguson and Seton, I preached from Philipians ii. 14-16, and administered the Lord's Supper. In the evening I presided at the usual Missionary Meeting. The past year has been one of severe trial to our Stations, left, as they have been, almost entirely in the care of native ministers, catechists and teachers. What wonder if some have been cold, and but little aggressive? To the praise of God's grace, however, in most cases they continued to "hold forth the word of Life," in the midst of darkness. The reports from ten Stations indicated living faith and hope. From three stations, nothing was heard, owing partly to the hostile condition of Grebo and other tribes, and partly, it is to be feared, to indifference on the part of the catechists. Besides some twelve written reports read, addresses were made by catechist Wilson, Mr. R. S. Ware, Rev. Mr. Seton, and myself.

On the following day the business meeting (our Cape Palmas Convocation incipient) was held. There were present, Rev. Messrs. Ferguson and Seton; Mr.

Robert S. Ware, candidate for holy orders; catechists and teachers, Wilson, Elliott, Minor, Farr, Bayard and Clark.

The collection at the Missionary Meeting, with those of two preceding ones, was devoted to defraying the expenses of the evangelical journeys of Rev. Mr. Seton and Mr. T. C. Brownell in the interior.

INVITATION TO VISIT MOUNT CAFFA.

The latter, at the earnest solicitation of some friendly natives, proposes to visit *Gedeye* (Mount Caffa of the old maps), beyond which one branch of the Niger is said to take its rise in a great *lake*. The mountain is represented by the neighboring people to be so high and cold that no one ever ventured to its summit. Within its bosom are fabulous treasures of iron and gold. Through it is a subterranean passage from south to north; and either here or somewhere in the mountain, is the way by which the spirits of all the dead pass to their ultimate abode.

BAPTISM AND CONFIRMATION.

On Sunday morning I baptized an adult in St. Mark's church, preached from 1 Corinthians, xiii. 8—"Charity never faileth"—and confirmed *fifteen* persons. Seven of them belonged to St. Mark's congregation, and eight were scholars and other natives from Hoffinan Station. I should have stated that on Sunday morning, at seven o'clock, Mr. Seton preached a very creditable sermon from the words, "Dost thou believe on the Son of God?"

In the afternoon of Sunday I preached at Hoffinan Station, amidst rumors of war, from the 46th Psalm.

In the evening Mr. Seton read Service, and Rev. Mr. Ferguson preached a very faithful sermon from Matthew vii: 23—"And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." Afterward I made an address and administered the Lord's Supper to about seventy communicants.

The attendance at the Convocation was moderately good, and at the Missionary Meeting crowded on Sunday morning and full on Sunday evening.

Returning here yesterday afternoon I preached here this evening (Feast of the Circumcision), Deuteronomy x; 12-22, being the first lesson.

Sunday after Christmas January 5th., The past week there have been daily rumors of war, but by God's over-ruling providence, no war has come, but we have passed our time in rest and quietness. To His name be the praise.

IMPROVEMENT IN HEALTH.

My health has so far improved as to enable me to make some visits to the heathen villages. The people are everywhere kind, listen attentively to the truth; but alas! do they follow it?

To-day I have preached three times, as usual ; taught a Bible-class of a dozen young men, superintended and addressed the Sunday-school.



ANNUAL REPORT OF REV. ALEXANDER CRUMMEL.

CALDWELL, LIBERIA, *December 3d*, 1867.

Our Mission year has just come to its end, and I take this opportunity to present my summary of labors.

1. Services have been held at Caldwell regularly every Sunday during the year. Our room is small, and will seat between twenty and thirty persons. Almost always the room is full. The responses are promptly and audibly given ; the congregation all kneel at prayers, and give every evidence in their demeanor of real devotion ; the anthems are chanted, and the singing is good.

I have nothing extraordinary to report of this congregation, but I rejoice to say that family prayer is now the common practice in all my families ; that there is an eagerness for religious and missionary reading ; that the people are really interested in meeting to read God's Word, and to converse on it ; that notwithstanding real deep poverty, they have become interested in Missions and gladly give to the cause ; and that they are moved to bring their children to baptism.

NEW GEORGIA.

2. Services are held, with the rarest intermissions, every Sunday afternoon at New Georgia. The congregation at this station ranges from twelve to thirty persons. The permanent connection of many will depend upon the assurance of our yet having a church erected for us. The Sunday-school is under the care of Mr. John Early, who keeps the members together, visits them, and preaches at Congo and native towns in that neighborhood.

VIRGINIA.

3. At this station, services are held Sunday afternoons. Our numbers are small at this place, but the members are faithful and active ; always in their place and upright in their character. Our progress here is greatly retarded by the lack of lime to build with ; but the "dries" now being at hand, we expect soon to put up a little chapel. The Sunday-school at this station is composed entirely of natives, and is carried on by Mr. John Starks, who also visits and addresses neighboring Congo towns ; at these two stations, Mr. Daldron and I alternate Sunday afternoons.

CONGO TOWNS.

4. Three Congo towns, within one and a half miles of Caldwell, are visited by myself and catechist every week. Rarely have I met a people more apt than these Congoes. At first they were reluctant to commence learning to read, but I taught the grown-up men half the alphabet at one sitting, and they knew the whole of it after two other recitations. The results of labor among this people, thus far, are: regularity of attendance at our services; real devoutness of demeanor; private prayerfulness; acquaintance with the Creed; progress in education to simple reading; preparation to build a (thatched) church, part *their* gift, and part to be paid by my Caldwell congregation.

FURTHER DETAILS OF THE WORK.

5. Our work at Caldwell, &c., is as follows: Every family in the parish is visited once every week by myself and catechist, when we read the Scriptures or converse on religious topics, prayer as necessity may seem to require, and distribute religious tracts or papers. Every Thursday, I hold a Bible-class at Virginia, at which I am always present; every Friday, Mr. Daldron and myself hold Bible-class at Caldwell. A day-school was commenced at Caldwell last August. I attend this school mornings, and take two catechetical, the Bible-class and reading-classes. On the second Sunday in each month, after prayers, we read extracts from missionary reports, and addresses are made on the missionary cause by Mr. Daldron and others; subscriptions received for the month, and missionary journals distributed.

MISSIONARY PRAYER MEETINGS.

6. With my catechist, senior warden, and Messrs. Early and Starks, we have formed a "Missionary Board" for our special field of labor. We meet on the first Saturday of each month, and spend two or three hours in prayer and consultation as to the best means to promote the good cause in our neighborhood. Messrs. Daldron, Early and Starks recite to me, the first daily, the others twice a week in theology. Mr. Daldron, my catechist, is of the utmost service to me, alternating on Sundays at New Georgia and Virginia, and sharing all my week-day labors with zeal and prayer and faithfulness.

STATISTICS.

Parish day-school, Caldwell, Miss F. A. Crummel, teacher—scholars, 19; Sunday-school, Lower Caldwell—scholars, 13, teachers, 4; Sunday-school, Upper Caldwell—scholars, 26, teachers, 5; Sunday-school, Virginia—scholars (natives), 14, teachers, 2; Sunday-school, New Georgia—scholars, 20, teachers, 3; adult Bible-class, Caldwell, 10; Virginia, 10. Baptisms, infants, 4; marriages, 7; unerals, 5. Present number of communicants: Caldwell, 24; New Georgia, 10; Virginia, 4.

CHINA.

LETTER FROM MISS SUSAN M. WARING.

SHANGHAI, *December 9th.*

THE "Missionary Conference" held its quarterly meeting in the church belonging to the Episcopal Mission, on Friday evening last. The meetings are monthly, and take place at the houses of the various missionaries, at Shanghai. An evening, however, is set apart, once in three months, for the benefit of the public at large, upon which an essay, in connection with the work, is read, and discussion invited of the subject in hand.

The essay upon this occasion was read by the Rev. Robert Nelson, the subject being Buddhism.

Mr. Nelson began his account of this wide-spread system of heathenism with the record of its founder, Buddha. He was at first known as Siddhartha, afterwards, when his achievements in learning and science had made him remarkable, as Sakya Muni—The "Monk of the Sakya's"—this last being his family name. He married the beautiful Gopa, having first proved himself worthy of her by his superior prowess in the various arts and accomplishments most in vogue at this early period. Mr. Nelson then presented a sketch of this system after its founder passed from humanity into divinity, and became known as Budd or Buddha, the embodiment of wisdom, and in subsequent remarks (extemporaneous), declared that the power of Buddhism lay in its appeal to the heart, in its clamorous need for something beyond and above the suffering conditions of its present existence. The system of Buddha afforded that rest for the heart which that of Confucius ignored—a hope of happiness hereafter. Mr. Nelson urged this important point upon the attention of his audience, and held out the yearning of the gospel-preacher to make this dark hope bright with that certain promise, and that perfect light, with which the Lord's Christ had illuminated the world.

In the course of the evening, remarks were made by Rev. Mr. Yates, Rev. Mr. Muirhead—chairman of the meeting—and others. One point touched upon by Mr. Yates, was the fact that it was the mothers of heathendom who were the most active agents in rendering their children idolaters. At an early age they brought their little ones to the temple, taught them the posture of worship before the presiding image, and by the presentation of cowries, playthings, &c., impressed the occasion upon the little one's mind. At the same time, the child when it does wrong, is threatened with the displeasure of the image, so that it thereafter becomes an incorporated fear, of which the man cannot free himself. Had the man been a free agent he had never begun idol worship. But it is the child controlling the man.

SUMMARY OF NEWS.

UNITED STATES.

THE WOMAN'S UNION MISSIONARY SOCIETY.—At a meeting recently held in this city in behalf of this Society, it was stated that “its object is the evangelization of heathen women.” It is carried on by the Christian women of America, without regard to sect. Only single ladies are sent out as missionaries. Their object is to train native Bible readers, and to teach the higher classes of their own sex who are inaccessible to ministers of the Gospel. To these classes, in their seclusion and fearful degradation, they gain easy access with the grammar and the Bible. Their work is prosecuted in three ways: By teaching women in the zenanas, or inner female apartments; by training and sending out native female Bible readers, and by establishing schools for girls. The officers of the Society are unpaid, giving their time and energies freely to the service of the Master. During 1867 the funds expended amounted to eighteen thousand, eight hundred and twenty-seven dollars. The number of native Bible readers in China, Burmah, India, Africa, Turkey, and Mexico has been increased from thirty-four to sixty-one.

 ENGLAND.

THE BISHOP'S TESTIMONY CONCERNING THE MISSIONARIES IN MAURITIUS AND MADAGASCAR.—The Bishop of Mauritius attended a meeting of the Committee of the English Church Missionary Society, and gave an account of the noble manner in which all the Missionaries of the Society in Mauritius had met the heavy demands on their energies during the virulent fever which had recently more than decimated the island, thirty-three thousand deaths having occurred in a population of three hundred and ten thousand. The Bishop also testified to the effective assistance rendered by the Native Minister, the Rev. Charles Koo-shallee. In the Orphan Asylum, containing nearly three hundred children, there were one hundred and seven deaths. The Bishop also bore testimony to the faithfulness; zeal and energy of the Society's Missionaries in Madagascar, who traveled in different parts of the island, and who were always prepared to embrace any opportunity for preaching the Gospel. On occasion of the recent visit of the Queen of Madagascar to Andevorante, the centre at present occupied by the Missionaries, the Hova Christians who attended the Queen from the capital earnestly entreated that Bible classes might be formed for their spiritual benefit during the time the Court remained at Andevorante.

RUSSIA.

THE NEW METROPOLITAN OF MOSCOW.—THE ARCHBISHOP OF KAMSCHATKA, Innocent, described as well-known as a converter of the heathen, has been appointed to the Metropolitan See of Moscow, vacant by the death of the late Metropolitan, Philarete.

ITALY.

THE NAME OF THE POPE IS STILL A MIGHTY RALLYING POWER.—The Chaplain at Rome of the Free Church of Scotland writes: "I have met with professed Protestants who have come to support the Pope with their sword! These are, of course, mere soldiers of fortune, who fight for pay or the love of fighting. But the mass of the Papal volunteers are not of this character. They are genuine sons of Mother Church, drafted from the strongholds of Romanism in Belgium, Holland, and Germany. Amongst them are men of family and fortune, who are serving in the spirit of a chivalrous defence of the Papacy, and who are content to serve in the ranks. These men are the fruit of a revival of Romanism through the European nations, to whom its faith is a reality, and who are prepared, in the mustering conflict of religious opinion, to draw their swords for the Papacy. Garibaldi undervalued the Papal volunteers, and he fell by his miscalculation. He thought there was but one name that could conjure up soldiers—his own. He forgot there were hearts in Europe that echoed to an older one, and that the name of Pope was still a mighty rallying power. We Protestants must not forget this, and be worsted in the battle of truth by despising our enemy. All the Protestant services, the English and American Episcopal and our Scotch Presbyterian, are this winter beyond the walls. The American ambassador having been withdrawn in the course of the summer, the congregation no longer enjoying the protection of the American arms, was moved out to worship in the Heretics' corner."

GREECE.

THE REV. DR. KING CITED TO APPEAR BEFORE A COURT OF JUSTICE.—The Rev. Jonas King, D. D. the missionary at Athens of the American Board, writes that for the *sixth* time he has been cited to appear before a court of justice in that city, to answer to an accusation brought against him by the "Holy Synod" of Greece. Dr. King says that the following is the accusation which was read to him: "That in the little book, (which I wrote in Greek and published in 1863,) entitled "Answer of Jonas King to a Pamphlet entitled 'The Two Clergymen,' by the Bishop of Carystia Macarios Kalliarchou," you

reviled the Christian religion,—that you blasphemed against the holy Mother of God and ever-Virgin Mary,—against the worship of the holy Images,—against the Inspiration of the sacred Councils,—against the divine mystery of Confession,—against the prayers of the faithful for the dead,—and against the divine Transubstantiation. What have you to answer?”

I replied, that in my little book mentioned, there was no blasphemy or reviling; and that I would give him a copy of the same, for him to examine, that he might judge for himself as to the truth or falsehood of the accusation.

The present is essentially the same accusation as that brought against me in 1851, and for which I was tried in 1852, and condemned to imprisonment and exile.

TYRE AND SIDON.

PROGRESS OF THE PROTESTANTS AND ROMANISTS.—The Archbishop of Tyre and Sidon complains of the startling rapidity with which both Protestants and Romanists are gaining ascendancy over the “Orthodox” Church in his diocese.

KOORDISTAN.

MOHAMMEDAN FANATICISM UNUSUALLY RIFE.—A correspondent in Persia, of the *Christian Work*, writes: “Koordistan, on the west of Oroomiah, in the Turkish territory, is now more disturbed than usual. High Turkish officials in those regions encourage the Koordistan marauders to cross over into the Persian territory and plunder, and then share largely in the spoils as a reward for protecting the robbers; and it is natural for the Persians to retaliate. The spirit of Mohammedan fanaticism is also unnaturally rife there. A very ancient and greatly venerated Nestorian Church has recently been rifled and wantonly demolished by the Koords, under the direction of a high sheikh, and several Nestorians were killed in connection with that outrage. Such is the spirit of Islamism throughout the East. Leviathan is not to be easily tamed; and they who would essay to bind him with treaties will, in the end, find that their treaties are ropes of sand. Whatever may be the disposition of the central Turkish Government, which we would hope is not entirely false, the Mohammedans of that empire are, as a man, bloody persecutors, both by natural instinct and by the relentless behests of their vindictive religion.”

PERSIA.

AN ADDRESS TO THE ARCHBISHOP OF CANTERBURY AND THE BISHOP OF LONDON.

An address to the Archbishop of Canterbury and the Bishop of London, purporting to express the sentiments of the members of the Nestorian Church, has

been forwarded to those dignitaries through Mr. Rassam the English consul at Mosul (brother of the Abyssinian captive), and the Rev. G. P. Badger. The document, which is very complimentary and highly Oriental in its phraseology, describes the condition of the Nestorians as in all respects most deplorable. They are suffering persecution from both Mohammedans and Papists, and among themselves there is the most abject spiritual ignorance. 'In fact,' we are told, 'the clergy and laity are on a par as regards spiritual masters, all apparently walking in the road to perdition.' An appeal is therefore made to the Church of England, as being endowed with 'riches and acknowledge,' to send spiritual laborers to the Nestorians. Of the subscribers, three sign as bishops, more than thirty as presbyters, and the rest as deacons and laymen.

ABYSSINIA.

AN APPEAL TO THE CHURCH OF ENGLAND BY ONE OF THE CAPTIVE MISSIONARIES. "In a letter from the Rev. H. A. Stern, dated Magdala, November 9, the captive missionary complains of 'galling fetters which encircle his limbs,' and of 'a daily wasting of his strength,' also of 'mental anxiety and dreadful monotony.'" Mr. Stern continues: 'I contemplate, however, my Saviour and His cross, and my trials pale before His sorrow and agonies. Thank God, there is a home where the exile will meet with a blessed reception. I feel persuaded that the events in which I and my fellow captives are involved did not occur without a gracious design. Abyssinia wants the Gospel, and from my acquaintance with the country and people, I believe it is prepared to receive it; but it needed a terrible revolution to effect the change, and it is evident that a momentous change is impending over the land. If the Church of England extends to the Church of Abyssinia the hand of reconciliation, and takes her affectionately to her generous and compassionate heart, the pure and evangelical truth of the Gospel planted in these Alpine heights may easily extend a benign and saving influence over the valleys and mountains now plunged in debasing superstition and gross idolatry.'

MADAGASCAR.

RESIDENT MISSIONARIES OF THE SOCIETY OF FRIENDS.—Until the last two years it has been an unprecedented thing for the Society of Friends to send *resident* missionaries to foreign lands. Their ministers have been encouraged to visit the most distant regions of America, India, Australia, the Pacific, South Africa, Greenland, &c., but have not till recently made any lengthened stay in one place. There are now, however, three Quaker missionaries resident at Antananarivo, the capital of Madagascar. They send home pleasing intelligence, and seem to have placed their services as teachers at the disposal of the

missionaries of the London Society. They are familiarizing themselves by degrees to the language, and speak of the Christian natives as "kind and gentle, and almost idolizing the missionaries," whom they characterize as "earnest, hard-working young Christians." The friends had been visited by a Norwegian bishop and his party, who had been upwards of twenty years in the Zulu country near Natal.

NATAL.

PUBLICATION IN THE ZULU-KAFFIR LANGUAGE.—The Rev. P. Holt, of Pieter Maritzburg, writes: Many publications have appeared in the Zulu-Kaffir language, amongst which, besides the interesting ones of Dr. Callaway, we have to name others of the American missionaries; of the Rev. Mr. Dohne, of the Berlin Society; and of Dr. Colenso, whose Kaffir books are highly praised, but the injurious effects of whose teachings, extending over the whole of South Africa, are also felt amongst the black races, and whose well-known theories about polygamy tend much to oppose the influence of the Gospel.

CHINA.

ANOTHER RAID OF THE REBELS.—The Niew-Fei rebels who killed our Missionary, the Rev. Mr. Parker, and his companion, the Rev. Mr. Holmes, in 1861, have recently made another raid in the Shan-tung province. A United States steamer was therefore sent to Tung-chow for the protection of the missionaries. The country people crowded into Tung-chow, the capital city. Numbers of them were there looked after by the missionaries. Mr. Hatwell had no less than one hundred of them in his house and yard. A fine opportunity was thus offered to make known the Gospel to those country people, especially the women. The missionary ladies have worn themselves down in the work.

NEW ZEALAND.

Some time ago, *Good Words*, the most widely-circulated of all monthly magazines in the English language, contained an article on the natives of New Zealand, which, we felt sure at the time we read it, contained statements concerning the defection of the native converts and the feelings of the missionaries which were greatly exaggerated. One of the writer's statements was: "Some of the best men (missionaries) have given up the struggle in despair, and have left the colony in search of more promising fields of labor. It is only recently that one of these men, in preaching his farewell sermon, declared, with manly candor and singular honesty, that the bitterest reflection on his mind was the knowledge

that, after laboring twenty-five years in New Zealand, he left the Moore no more Christianized than he was when he first landed."

Bishop Williams, of Waiapu, referring to this statement in a recent letter, says: "I pity the poor man who could be the author of this. I should fear that he was very deficient in a knowledge of what Christianity is. Your old Missionaries have none of them given up the struggle in despair. Some it has pleased God to take to Himself, as King, Davis, Hamlin, Morgan and Volkner. Others are infirm in health, as my brother and Baker. The rest you will find at their posts, not giving up in despair, but fighting on, sword in hand, and confident of victory."



MISCELLANEOUS.

THE AMERICAN COLONIZATION SOCIETY.

THE Society has given passage to eleven thousand nine hundred and nine persons of color, sent in one hundred and forty-seven vessels or voyages, and, what is a remarkable Providence, not one of the vessels with emigrants on board has been permitted to be wrecked or lost! Of these people, four thousand five hundred and one were born free, three hundred and forty-four purchased their freedom, five thousand nine hundred and fifty-seven were emancipated for the purpose of going to Liberia, the status of sixty-eight is unknown, three hundred and forty-six were sent, in 1865, from Barbados, W. I., and seven hundred and ninety-three have left this country since the termination of the war, mostly of the class popularly known as "freedmen." One hundred and twenty-seven more have been settled at "Maryland in Liberia," by the Maryland State Colonization Society. The total emigration, therefore, under colonization auspices and expense, has been twelve thousand one hundred and thirty-six.

The territory owned by the Liberian Government extends some six hundred miles along the West African coast, and reaches back indefinitely towards the interior, the native title to which has been fairly purchased.

It has brought within elevating influence at least two hundred thousand of the native inhabitants, who are gradually acquiring the arts, comforts and convenience of civilized life. It has a regular organized government, modeled after our own, with all the departments in successful operation. Schools, seminaries, a college, and some fifty churches belonging to seven different denominations, are now in a hopeful condition. Towns and cities are being built where once the slave-trade flourished, with all its untold cruelty, bloodshed and carnage. Agriculture is extending and commerce is increasing.—*From a recent Publication of the Society.*

" 'TIS BUTS."

A lady who knew but little about the heathen, and still less about missionary work, was one day persuaded to attend a missionary meeting. It pleased God to bless the words she then heard, and to open her heart, not only to feel for the poor heathen, but to desire to help them.

A year after she came again, and handed in a little box, on which were written the words, "'Tis buts."

" 'Tis buts," said the minister, "why, what is the meaning of this?"

"Open it and you will see," answered the lady smiling.

The box was opened and contained nearly £30!

Now this lady had been in the habit, when she saw anything that pleased her, of buying it whether she wanted it or not. At such time she would say, "'Tis but a sovereign," or "'Tis but ten shillings," or "'Tis but sixpence."

But since she came to the missionary meeting, when tempted to buy anything instead of saying "'Tis but," she said to herself, "I can do without it, the money will do more good if I give it to the heathen."

Thus through saving her "'Tis buts," she had filled a missionary box.

We are too ready to say "'Tis but," when we wish to buy something for our gratification. We too often forget the blessed privilege of giving, and that the time will soon come when we can give no more; for there is neither labor nor device in the grave, to which we are hastening.—*Moravian Missionary Reporter*. (LONDON.)

 BOOKS RECEIVED.

THE TURK AND THE GREEK; OR CREEDS, RACES, SOCIETY, AND SCENERY, IN TURKEY, GREECE, AND THE ISLES OF GREECE. BY S. G. W. BENJAMIN. NEW YORK: HURD AND HOUGHTON. 1867.

This book on the races and countries of the Levant, their character and present condition, is worthy of a wide circulation. It is written by one who knows what he says, and whereof he affirms. The author is a son of a former missionary of the American Board, and has spent a great part of his life in the Turkish Empire. Some of the chapters have previously appeared in the *Springfield Republican*, and *Harper's Monthly*; but the book, for the most part, now appears for the first time in print. The chapter entitled, "The Star in the East," is an interesting and valuable one on the character and successes of missionary labors in the Turkish Empire. The last chapter in the book, is a timely historical sketch of the island of Crete. "The consolidation of Crete with the Greek nation," says the author, "cannot fail to be beneficial to both. Crete, under the

Turk, is like a prisoner chained to a dead man, and struggling for release from the fearful union. Crete, under the Greek rule, will spring to a new existence and develop new energies ; but the degree of progress she will make in that improved condition, will depend upon the Greek Church, and the amount of religious freedom allowed." The price of the book is \$1.75.

THE LIFE OF THE REV. WILLIAM MARSH, D. D. BY HIS DAUGHTER, THE AUTHOR OF THE MEMORIALS OF CAPTAIN HEDLEY VICARS. NEW YORK: ROBERT CARTER AND BROTHERS, 530 BROADWAY. 1867.

Dr. Marsh has often been called by Clergymen of the Church of England who knew him well, "the St. John of the Church of our time;" and this memorial of him, by his gifted and earnest-minded daughter, shows what a blessing a Clergyman, with his heart full of love to God and man, may be. Not only were thousands brought to a saving knowledge of the truth, through Dr. Marsh's preaching, conversation, example and letters, but from the parishes where he labored there went forth numerous missionaries and other clergymen. During the fifteen years that he was at Colchester, as many as twenty-two missionaries and clergymen went forth into various parts of the world ; and the time he spent there was but one-fourth of his honored and heaven-blessed ministry. The measures which this man of God took to create a lively interest in missions in his own parishes, and the numerous journeys he made throughout England, in company with Simeon and others, in behalf of the societies which were laboring for the good of the Heathen, the Mohammedan and the Jew, we will hereafter mention at length in our editorial columns. The work consists of two elegant volumes, and it is illustrated by a portrait of Dr. Marsh, and some finely executed engravings of scenes in Reading, Beckenham and Beddington.

GLIMPSES OF WEST AFRICA, WITH SKETCHES OF MISSIONARY LABOR. BY THE REV. SAMUEL J. WHITON. AMERICAN TRACT SOCIETY, 28 CORNHILL, BOSTON.

The author of this book has learned the happy art of imparting a great deal of information in a comparatively small book, and his work is a great deal more valuable than many larger ones on the same subject. The comprehensive glimpses which he gives us of a strange, wild land, and its degraded inhabitants, are such as only an able and experienced guide could lead us to, with such a small expenditure of time on our part. The book relates mostly to the Mendi country, which lies between Sierra Leone and Liberia, and in which country the author was a missionary for fifteen years, he being now in this country on account of ill-health. Other parts of the coast, the author says, differ in some respects, though the general features are much the same.

WEBSTER'S NATIONAL PICTORIAL DICTIONARY. SPRINGFIELD, MASS.: G. AND C. MERRIAM. 1868.

This is the latest edition of Webster, and, though only an octavo, it has nearly all the advantages of the quarto, while it is much more easily handled than the latter. The Dictionary proper consists of eight hundred and thirty-four pages, and the Appendix of one hundred and sixty-six. This Appendix contains the glossaries, and lists of geographical and mythological names, found in the larger editions, while it has what the quarto edition has not, "A Glossary of Scottish Words and Phrases," and a "Vocabulary of Perfect and Allowable Rhymes." In the Dictionary proper the orthography has been revised, and in disputed cases it has to a great extent been given *both ways*, though with a clear indication of the form to be preferred on the principles of Dr. Webster. The volume is printed at the Riverside Press, and the editor hopes that "it may fairly lay claim to the character of a NATIONAL DICTIONARY, fully suited to meet the requirements of all who are seeking a standard reference-book of this nature." Price \$5.

PUBLICATIONS FOR SALE AT THE MISSION ROOMS.

THE following publications are for sale at 19 Bible House. Any of them will be sent, postage free, on receipt of the price. Orders should be addressed to the Rev. S. D. Denison, D.D.

	Price.
BISHOP STEVENS' MEMORIAL SERMON ON BISHOP BOONE.....	\$.25
A DESCRIPTION OF THE AFRICAN FIELD OF THE PROTESTANT EPISCOPAL CHURCH. BY THE RT. REV. JOHN PAYNE, D.D. <i>Illustrated by a Map and Six Wood Engravings</i>25
ONE THOUSAND FAMILIAR PHRASES IN ENGLISH AND ROMANIZED JAPANESE. BY THE REV. JOHN LIGGINS, FOR SEVERAL YEARS A MISSIONARY IN CHINA AND JAPAN. <i>Second Edition</i>	1.00
ORIENTAL PICTURE GALLERY; OR, ILLUSTRATIONS FROM INDIA, CHINA, AND JAPAN. WITH EXPLANATORY REMARKS AND OTHER INFORMATION. BY THE SAME.....	.75
THE MISSIONARY PICTURE GALLERY; OR, ILLUSTRATIONS FROM BRITISH AMERICA, MOHAMMEDAN COUNTRIES, AFRICA, AND NEW ZEALAND. WITH EXPLANA- TORY REMARKS AND OTHER INFORMATION. BY THE SAME.....	.75
THE RULE OF THE GOSPEL CONCERNING ITS PROPAGATION. BY THE RT. REV. JOHN PAYNE, D.D., MISSIONARY BISHOP IN WESTERN AFRICA. <i>A four- paged tract. Per hundred</i>	1.50

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from February 1 to March 1, 1863:—

NEW HAMPSHIRE.

Charlestown—St. Luke's, \$10.48; S. S., \$1.52	\$12 00		
Hopkinton—St. Andrew's	3 54	15	54

VERMONT.

Guilford—Mrs. A. S. Browne (per Am. Ch. Mission. Society)	2 00	2	00
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MASSACHUSETTS.

Boston—St. Stephen's	55	00	
Lawrence—Christ, \$33.43; for Rev. Mr. Auer's salary, \$5 (per Am. Ch. Mission. Society)	38	43	
Milville—St. John's	8	35	
Newburyport—St. Paul's, (per Am. Ch. Mission. Society)	12	00	
Roxbury—St. James', \$117.63; for Africa, \$20	137	63	
Taunton—St. John's	15	00	
Waltham—Grace S. S., for China and Africa	10	00	
Worcester—All Saint's	15	25	
Wrentham—Mrs. C. D. Allen	5	00	296 66

RHODE ISLAND.

East Greenwich—St. Luke's	12	00	
Lonsdale—Christ, \$120; S. S. (per Am. Ch. Mission. Society), \$30	150	00	
Newport—Emmanuel, for China (per Am. Ch. Mission. Society)	24	00	
Providence—Christ S. S.	5	00	
" Grace Epiphany coll.	100	00	
" Redeemer, Mission. Box of Bp. Burgess Class, for Memorial Ch., Haiti	1	40	
" St. John's, Christmas collection, Morning S. S., for St. Mark's Hospital, Africa, \$103.53; Noon S. S., for do., \$7.33; Infant S. S. coll., year ending Jan. 1, 1863, for Africa, \$10; Noon S. S. coll., on Sundays during year 1867, for ed. of John B. Morris, Africa, \$14.35; Epiphany coll. of which \$30 for China, and \$25 for Liberian Ch., \$660	795	22	
" St. Stephen's, \$182.26; for Honolulu, \$65	247	26	
Warren—St. Mark's, add'l	2	00	1336 88

CONNECTICUT.

Brookfield—C. H. Peck	10	00	
Fair Haven—St. James'	25	00	
Hartford—Christ, Ladies' Sewing Society, for China, \$35; Africa, \$25	60	00	
" "M. W."	25	00	
" "C."	5	00	
Hebron—St. Peter's	6	70	
Middletown—Holy Trinity (of which for Hoffman Mission, Africa, \$8.50)	45	60	
New Haven—Trinity	163	00	
" Mrs. T., for Blind Asylum, Africa	5	00	
" John America	5	00	
North Haven—St. John's, a Birth-day Gift for China	10	00	
Southport—Trinity	29	75	
Wallingford—St. Paul's	10	00	
Waterbury—St. John's, \$131; S. S., \$20	151	00	551 05

NEW YORK.

Albany—Holy Innocents	20	00	
Astoria—St. George's	193	85	
Bay Ridge—Christ	300	00	
Brooklyn—Christ (per Am. Ch. Mission. Society)	229	00	
Flushing—Lizzie and Isaac Peck, Jr. Mission. Box	4	00	
Fort Edward—St. James'	7	00	
Goshen—St. James'	40	00	
Monticello—St. John's	8	00	
Morris—Zion	20	00	
New York—Holy Communion, for Af...	500	00	
" Mediator, Charlotte Cox Mission. Box	2	03	
" St. Bartholomew's	721	37	
" St. James'	38	42	
" St. Mark's, \$400 (per Am. Ch. Mission. Society), for Haiti, \$300	700	00	
" St. George's, add'l (per Am. Ch. Mission. Soc'y.)	200	00	
" J. H. Earle, do.	100	00	
" Jewish Mission School	1	00	
" A Brother and Sister's Missionary Box	5	00	
" Little Nellie. "In Memoriam"	155	00	
Port Chester—St. Peter's	15	00	
Potsdam—Trinity	24	35	
Red Hook—Christ	6	13	
Sandy Hill—Zion	9	25	
Stockport—St. John's Evangelist	10	00	
West Point—Mrs. M. H. Mahan	10	00	3319 40

WESTERN NEW YORK.

Bath—"S."	2	50	
Buffalo—Ascension	10	53	
Geneva—St. Peter's, Allen Children Mission. Box	1	50	
Homer—Calvary	5	00	
Olean—St. Stephen's	5	26	
Oneida—St. John's	4	35	
Rochester—St. Luke's	172	70	
Union Spring—Grace	2	75	204 59

NEW JERSEY.

Belleville—Christ, a member	3	00	
Bergen Point—Trinity, for ed. in Af, (per Am. Ch. Mission. Society)	125	00	
Bridgeton—St. Andrew's, add'l. for Af	15	00	
Crosswicks—Grace	7	00	
Elizabeth—Christ, \$25.46; for Africa, \$1	26	46	
" St. John's S. S., add'l. for Boat for Bassa, Africa	38	55	
" E. P. Robert's Missionary Box	00	50	
Englewood—St. Paul's	39	03	
Hoboken—St. Paul's	34	82	
Milburn—St. Stephen's	10	00	
Newark—Trinity, add'l. for Liberia	10	00	
Passaic—St. John's	55	00	
Paterson—St. Paul's S. S.	7	50	
Salem—St. John's, for China	32	50	
South Orange—Holy Communion	6	25	
Swedesboro—Trinity	40	00	
Trenton—St. Michael's, for China	120	25	571 36

PENNSYLVANIA.

All-town—Grace	34	00	
Ashland—Jas. S. C.W. "In Memoriam"	00	25	
Bethlehem—Nativity	30	00	
Bloomsburgh—St. Paul's	19	60	

<i>Doylstown</i> —St. Paul's, (per Am. Ch. Mission. Society).....	7	50	
<i>Frankford</i> —St. Mark's.....	497	24	
<i>Germanstown</i> —Christ S. S., for Orphan Asylum, Africa, \$24; for Libertian Ch., \$25; five cent coll. for Rev. Mr. Auer's salary, \$75; (per Am. Ch. Mission. Society).....	120	00	
<i>Philadelphia</i> —Mediator S. S., for Rev. Mr. Auer, \$25 from one Class for building School House, (per Am. Ch. Mission. Society).....	117	00	
" St. Andrew's, \$452.61; S. S. and others, for Cape Palmas Orphan Asylum, \$145.00; for Mrs. E. H. Thomson, China, \$100; for Cre-tan Boys and Girls, Athens, Greece, \$75; Miss E. J. P. Shields, for Bible-readers for Africa and China, \$200; for Libertian Ch., \$180.50.....	1153	61	
" St. Matthew's S. S., for School House, Africa, \$50; five cent coll., \$25.....	75	00	
" St. Stephen's.....	177	67	
" (West) St. Andrew's, for ed. of a Child in Af..	20	00	
" Jas. May Mission. Society, Divinity Hall..	5	00	
<i>Radnor</i> —St. David's.....	12	0	
<i>Sunbury</i> —St. Matthew's.....	3	50	
<i>Towanda</i> —Christ, \$30; S. S., \$20; for E.S. Douglass Scholarship, Africa, \$30.....	80	00	
<i>Wilkesbarre</i> —St. Stephen's.....	82	87	2435 24
PITTSBURGH.			
<i>Erie</i> —St. Paul's.....	52	10	
<i>Pittsburgh</i> —St. Peter's.....	18	70	70 80
DELAWARE.			
<i>Christiana Hundred</i> —Christ, five cent collection, (per Am. Ch. Mission. Society).....	43	55	
<i>New Castle</i> —Grace.....	2	00	
" Calvary.....	2	10	
<i>Smyrna</i> —Archer Odenheimer Peterson's Mission. Box.....	15	09	62 74
MARYLAND.			
<i>Baltimore</i> —St. Peter's S. S.....	8	37	
" Cash, (per Am. Ch. Mission. Society).....	50	00	
" Margt. C. Kernode.....	4	50	
<i>Catonsville</i> —St. Timothy's, for Africa.....	10	00	
<i>Elk Ridge</i> —Grace.....	15	00	
<i>Georgetown, D. C.</i> —Christ, Epiphany Offering, \$118.70; three S. S. Scholars, \$25; a little Girl's work for the heathen, \$2.....	145	70	
<i>Lappon's Cross Roads</i> —St. Mark's, per Dom. Committee.....	12	13	
" Maria Edward's Mission. Box, per Domestic Committee.....	1	25	
<i>Rock Creek</i> —St. Paul's.....	20	00	266 95
VIRGINIA.			
<i>Alexandria</i> —Theol. Sem'y Missionary Society, for Scholarship in African Training School.....	25	00	
<i>Augusta Co.</i> —Boydton Chapel, Miss B. Crest, \$5; C. Crest, \$1, (for China).....	6	00	
<i>Fairmont</i> —Christ.....	11	20	
<i>Moundsville</i>	5	00	
<i>Old Point Comfort</i> —Rev. M. L. Chevers, 10 00	57	20	
GEORGIA.			
<i>La Grange</i>	3	50	
<i>Rome</i> —St. Peter's, \$7.20; for China, \$5, 12 30	15	80	
FLORIDA.			
<i>St. Augustine</i> —Trinity.....	10	00	10 00
ARKANSAS.			
<i>Spring Hill</i> —S. S. Children's Mission. Box, for Greece.....	5	00	5 60
OHIO.			
<i>Akron</i> —St. Paul's.....	15	00	
<i>Ashtabula</i> —St. Peter's, for Honolulu.....	10	00	
<i>Cincinnati</i> —Christ, (\$25 of which for Africa).....	300	00	
" St. James' Ch. and S. S.....	19	50	
<i>Circleville</i> —St. Philip's.....	31	00	
<i>Collamer</i> —St. Paul's.....	3	75	
<i>College Hill</i> —Grace S. S.....	13	00	
<i>Delaware</i> —St. Peter's.....	20	00	
<i>Fremont</i> —St. Paul's.....	7	80	
<i>Gambier</i> —Christ Ch. at the Quarry, for Rev. Mr. Auer.....	83	00	
<i>Mansfield</i> —Grace.....	24	00	
<i>Maumee</i> —St. Paul's, for China, \$4; from a Home Mission. for do., \$2.....	6	00	
<i>Monroeville</i> —Zion.....	11	00	
<i>Mount Vernon</i> —St. Paul's.....	23	00	
<i>Springfield</i> —Christ.....	23	55	
<i>Urbana</i> —Epiphany.....	6	40	
<i>Wooster</i> —St. James.....	24	05	
<i>Zanesville</i> —St. James.....	31	21	652 26
ILLINOIS.			
<i>Chicago</i> —"K. E. S.".....	5	00	
" M. S. Marsh.....	10	00	15 00
MICHIGAN.			
<i>Ann Arbor</i> —St. Andrew's, five cent coll.....	00	50	
<i>Detroit</i> —Mariner's.....	3	45	
" St. Paul's.....	15	75	
<i>Lansing</i> —St. Paul's.....	5	50	
<i>Marshall</i> —Trinity.....	22	35	87 55
WISCONSIN.			
<i>Beloit</i> —St. Paul's.....	6	00	
<i>Kenosha</i> —St. Matthew's.....	15	00	
<i>Waukesha</i> —St. Matthias.....	1	00	22 00
IOWA.			
<i>Cedar Rapids</i> —Grace.....	4	50	
<i>Jaynesville</i> —"M.".....	1	00	5 00
MISSOURI.			
<i>Kirkwood</i> —Grace.....	69	00	
<i>St. Louis</i> —St. John's.....	21	00	90 00
			\$10093 52
Amount previously acknowledged.....			21750 77
Total since Oct. 1st, 1867.....			\$31844 29

The \$30 acknowledged in March No. SPIRIT OF MISSIONS for Memorial Ch., Haiti, from Mr. P., should have been credited to Bishop Coxé through Miss P.

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

APRIL, 1868.

COMMUNICATIONS.

A FEW WEEKS IN THE SOUTH.

THE writer during the second summer succeeding the war, anxious to see the real condition of things in the South, and having engagements there requiring his personal attention, went from southern Ohio to the borders of North Carolina. There being no public conveyances of any kind as yet, he was necessitated to go in his own carriage. Going up the Kanawha river, crossing the Alleghany, then the valley, till he reached the eastern slope of the Blue ridge. As his progress was necessarily slow, owing to the fact that the roads had only in part been reconstructed since the war, abundant opportunity was offered for communication with the people. In the valley of the Kanawha, and in fact along the road leading to Ohio, many Freedmen with their families were met going West. All appeared destitute of everything like comfortable clothing. On one occasion we had a long conversation with a body of some twenty of them, as to why they should leave at a season when their services were most likely to be remunerated. This we could hardly understand. Their replies showed (as we afterwards found) the real condition of things, through the area of the whole South. Addressing the oldest, we asked him—"Why, Uncle, do you go North now? why not stay and work where you are?" His reply was, "Ah, Massa, black folks must eat as well as white ones; we work and work, and can't get our pay." "Why not Uncle?" "Oh, massa, the dry weather has killed the *crap*;" and so we found it indeed, as we progressed. The armies had carried off or consumed the live stock; we never saw so few cattle in all our lives in the same distance. When we crossed the mountain, we found the old man's statements literally correct. There was little

or no crop. All, however, seemed to have been working hard. Enough had been planted, but the dry weather commencing in June had continued, and was prolonged till September. As there was hardly bread for the owner of the soil, of course, the laborer's allowance was reduced to its minimum. There was nothing wherewith to pay him. Indian corn, the reliance of the masses for bread through all the South, was \$2,00 per bushel, and the scarcity of money was without precedent. All this often led to crimination and recrimination between the employed and employer, and sometimes to violence.

The Freedman could continue on, but there was no surety that things would be better, and, like the poor man in every land, he could not wait. His necessities were immediate. He must eat now or perish. And what has been the result of even the past year?

The farmer with means greatly reduced for the cultivation of the soil, finding himself unfortunate on his uplands in 1866, gives his attention in 1867 to the tillage of his low grounds. Again he loses all, or nearly all. The dry summer of the Ohio valley is a season of deluge, in all the South-East. His crops are washed away at the moment of greatest promise. He is left again with scarceness of bread. He has enough on which to exist till spring returns, and that is all. But how discouraging! And how, amid all this, do the Freedmen behave, we mean in the mass? We have testimony from those who have resided there twenty and thirty years, and reside there now, that their good behavior, and patience amid it all, are astonishing. Two or three additional fruitful seasons will relieve the pressure. In time, the South will itself see the advantages of free labor. But never before was an experiment of this kind tried at a period of such pinching necessity. The schools of the Church are a success. The work is a glorious one, rich in results already. But we want help now. The time of greatest need is *now*. The unpropitious seasons, causing so much of all this want, are not brought about by the agency of man. These and desolating war, have caused it nearly all. Let us have faith and patience. Let us work while it is day. Let us show the nation that we are in earnest. Let us "not forget to do good and to distribute; for with such sacrifice God is well pleased."

LETTER FROM R. P. JOHNSON, UPPER ST. JOHN'S, S. C.

REV. AND DEAR SIR:—The only thing of special interest that has occurred in my parish since I last wrote to you, is the establishment of a school for the children of the Freedmen in the village of Eutawville. Soon after our people moved into the village for the summer, I made a move in the matter, thinking the opening a good one. I just wrote to the "Bureau," applying for a moderate salary for a teacher during the summer season, and stating that I would be responsible for a suitable building, or room, to accommodate some forty scholars,

the number I thought I could count upon with some degree of certainty. I held myself also responsible for a competent teacher, and promised a general supervision over the school when established. After some delay I received an answer officially, that "The Bureau had no funds for the employment of teachers. I would have applied to "The Freedman's Commission," but I gathered from THE SPIRIT OF MISSIONS that they were already "pressed beyond measure," and therefore not likely to assist me. I concluded, therefore, to take charge of the school myself, and having secured the assistance of several of my female communicants, who were to teach in turn, I organized a school in the month of June, with some twenty-four pupils to begin with. Being disappointed in the building I expected to occupy, I gave up *my study* for the purpose, and afterwards, when the school increased, fitted up my old carriage-house, the best I could do under the circumstances. My lady members stood by me bravely with their *volunteer labor* during the whole season, and at the close, the number of scholars had grown to one hundred (100), with an average attendance of between sixty and seventy. The school was always opened by myself with singing and prayer, and on Friday I gave my regular religious instruction in the Creed, Lord's Prayer and Ten Commandments. The interest of the scholars seemed considerable, and unflagging. Many of them would come a distance of several miles, through the heat, and oftentimes *even sick* would make their appearance, and desire to be taught. The general eagerness among them to learn to read is remarkable, and touching, and we are quite willing to aid them in the matter, as we believe it to be the truest foundation to an intelligent piety and morality. Our previous system of religious training was deficient just here, and hence the results have been somewhat disappointing. On Sunday too, many of the children assembled again at the parsonage and received distinct religious instruction from a member of my family. The field here, as far as the young are concerned, "is white to the harvest." One of the gentlemen of the village presented me with an out-building on his lot, which I have moved to a suitable locality (by the aid of funds sent me from the North by personal friends), and the same is now nearly ready to be occupied as a school-house. This same building I also purpose to use on Sundays as a Church for the Freedmen, if they can only be induced to attend, and feel again some interest in their eternal well-being.

At present, the school has been discontinued, owing to the fact that the families (white) have moved to their plantations for the winter, and so my assistants have left me. Could I only procure a salary (a moderate one even), I would engage a regular teacher, and place the school on a permanent footing. Up to this time I have been disappointed in carrying into effect this important object. Well I must only practice what I preached on Sunday last, from the text "Jehovah-jireh," "The Lord will see, the Lord will provide."

MY DEAR FRIEND:—I have your favor of the 20th inst. Accept my thanks for your too kind allusion to my services. You express astonishment at the

fact that not a single person has been found among our church people to contribute to this work. Let me assure you that the condition of our people has greatly changed in Virginia since you left. You know nothing, and can form no conception of the state of affairs. I have not the face to ask contributions. Actual bread and meat for our families, is all we can hope for. Pecuniarily, I am a ruined man. Everyday increases the helplessness of our condition. And when starvation becomes a little more general, the cry for *bread!* will issue in anarchy and confusion. If the horrors of famine are not experienced in this community during the next six months, I shall be too glad to raise a grateful *Te Deum*. Our people have nothing to give. The starving condition of our people as depicted in your own journals, seems to be regarded by the North as mere fancy sketches. They are fearfully true! The next appeal that reaches you from the South, will be for *bread*.

Were our condition otherwise, I believe our people would gladly come to the rescue. In the matter of sympathy, I have all that I could wish. Time has conquered the bitter prejudices generated by the war, and offers come to me from every quarter tendering their personal aid. But the people have no money. Day never dawned upon a people more thoroughly and entirely bankrupt. And it was a full knowledge of this fact that induced me to turn to you with my appeal. And my faith in you, induces me to order the furnaces to be put up, and the work for heating to be perfected. I have promised to pay the contractor or return him his property. With you rests the decision of this alternative. A little effort will, I feel assured, enable you to carry out my scheme. Were I not pecuniarily ruined, I should not make this appeal to your faith and zeal.

* * * * *

I am at a loss in regard to a colored clergyman. While I am willing to serve them in any and every way I can, I feel with Rev. Mr. Gibson, that a clergyman of their own color would do a vast deal more toward extending the Church. I believe I have the confidence and affections of the present communicants, but not being among the outsiders have no idea, I can gather them within the fold. Besides I can see a decided tendency among our colored people to discard the instructions, counsel, etc., of every one, it matters not, whether it be North or South, unless the same comes through their own color. They are afraid of Southern men, on account of some fear of the old bondage, and Northern politicians in our midst have used them with such selfish iniquity, as to create a suspicion against all from that quarter. They demand a colored ministry, and if we would extend the Church, we must comply with the demand.



LETTER FROM O. P. THACKARA, FERNANDINA, FL.

REV. AND DEAR SIR:—I did, last October, upon my own responsibility, open a school for Freedmen in the town of Old Fernandina. I placed the school in

charge of a young Freedman, who I am educating for Holy Orders. He, however, could only take charge of the order and discipline of the school, and teach the smaller children. I was obliged to employ a lady, one of my parishioners, to assist in the school, and take charge of the more advanced pupils. Finding it now almost impossible to pay her the small amount promised her from the decline of my own salary, which at the utmost was very small, I would ask your Committee to make a small appropriation of one hundred and twenty dollars to Mrs. Caroline Clarke, for her services in Freedman's school from October to the first of March. I indeed trust that the Committee can make this appropriation, and thus relieve me of part of the debt incurred.

I have been doing what I could for the Freedmen. I have opened three schools, one having over one hundred and fifty pupils, and provided for two colored lay missionaries.

I am going, under the direction of the Bishop, to open a training-school for colored candidates for Holy Orders.

This work, including the raising of funds to sustain it, together with the charge of my parish, and oversight of parochial schools, is about as much as I can well get through with.

I wish that your Committee could do something for the Freedmen in Florida.

Please let me know as soon as the Committee act upon my application for Mrs. Clarke.

N. B.—There is a colored minister of the Church, educated in the school in West Philadelphia, who wishes to come into this diocese. The Bishop would like to employ him. If he came, could you give him a stipend as teacher? His wife, trained in the colored Normal school in Philadelphia, would assist him. She is a musician, and could train the children to chant; this would prepare the way for drawing their parents into the church.



The following extract of a letter from Bishop Young shows that the work of instructing the Freedmen of Florida is most successfully commenced under the auspices of the Episcopal Commission :—

“FERNANDINA, FLA., *February 22d.*

“I have been constantly in motion since Christmas, making the visitation of my scattered Diocese, and am to leave to-morrow morning early for Key West, five hundred miles from here, consume two weeks, and travel one thousand miles for this visitation of a single parish—a parish that has not seen a Bishop for seven years.

"I visited Lake City two weeks ago, and saw a good deal of the ladies (sent by the Pennsylvania Branch), visited, inspected and addressed the schools. The work there is a great success. The teachers are laborious, faithful and devoted to their work, and the manifest spirit of the school, in both departments, was excellent. The numbers are nearly two hundred—enough to break them both down when the hot weather comes on, and I advised a reduction by dismissing the very young children.

"The school here, too, is flourishing. The two have been consolidated, and the number is some seventy, and is steadily and quietly increasing."

EDITORIAL.

OPPORTUNITIES.

God's providence, in furnishing opportunities, is one great call to His people to enter in and do His work whenever He opens the way.

Great changes usually abound in great opportunities. That question of our Lord to the Jews: "Can ye not discern the signs of the times?" was pregnant with great truths for all after ages. It was saying to His people: "God's openings are so many calls to labor." It was a reiteration of the exhortation to "work while the day lasts." And again: "Whatsoever thy hand findeth to do, do it with thy might."

How slow are men, yea, Christian men, to discover the signs of the times, which, in His providence, God is making clear as the noon day! What a work is passing before our eyes, in connection with the Freedmen! And yet, how few seem to understand or realize it! God permitted unscrupulous men, many years ago, to bring the dark sons and daughters of Africa to this land and sell them into bondage. By their toil and sweat, many parts of this country have been subdued, and made fertile as a garden.

Now, by the ordering of God's providence, these children of Africa have been made free, and are incorporated into one of the mightiest of the nations of the earth. What do the signs of the times indicate in this connection? They point most plainly and unmistakably to two things: the elevation of these people, morally and religiously, in this land; and the Christianization of the descendants of their heathen ancestors, now dwelling beyond the sea.

Four millions of untaught, uneducated people, brought together in any portion of our country, and allowed to remain untaught, and uneducated, must

sap, and eventually undermine the most beautiful fabric of government that ever existed. They are to remain among us, as a part and parcel of the nation, with all the privileges of citizens. To make them good and law-abiding citizens, they must be instructed. They must be enlightened and made moral. To accomplish this work, every patriotic and philanthropic citizen is called upon to stand in his lot and labor. It is one of God's opportunities to wrestle mightily with evil, and to make the good prevail.

But a much higher and holier work is pointed to, in this connection, by "the signs of the times." These people, now made free, call upon all Christian people in this land to give them religious instruction, that they may be made a God-fearing people—that, being enlightened, they may be made truly "free in the glorious liberty wherewith Christ shall make them free."

Being thus made free, "the signs of the times" point to them as the instruments for regenerating Africa—as the messengers who shall bear the Gospel of peace to their kindred, dwelling in that benighted land.

How slow are Christians in perceiving these great opportunities for doing good! these calls of God to work in His vineyard! For this work millions of dollars should be given where now only a few paltry thousands are granted. And thousands of teachers should be sent in the place of the few scores now actually engaged to evangelize and elevate the Freedmen. When will the Church see and appreciate?—so appreciate, as to *do* her work in this mighty field, now so rapidly growing up with thorns and brambles? Christian men and women of the Church, can "ye not discern the signs of the times?"



WANTS.

Few persons at the North realize the destitution in many parts of the South. Many formerly living in luxury, are now in very great poverty. Facts are constantly reaching this office, calculated to touch the sympathy of all who feel for the sufferings of others.

A short time ago, the Bishop of South Carolina wrote to one of his Presbyters that he had appointed a visitation for his parish, and closed by saying: "I have not *a single dollar* with which to meet the expense; nor do I know where I can get one." The Bishop of Louisiana, wrote to a friend in this city a few days ago, saying. "I wish you could have been here to see me set out on my last visitation; my outfit was very unusual for a Bishop. I had several large trunks, well filled;

but they were filled with second-hand clothing, which I and my friends in the city had gathered up; and I was taking it out for distribution among the poor and suffering I might meet on my visitation." What must be the poverty of a people to whom a Bishop feels himself called to minister in such a way, to supply their necessities?

A teacher in one of our schools writes: "To-day we had a call from two white women, making four white persons who have called, asking help. Their stories were very sad. There is plenty of work to be done here as in other places." Another sends us the following note addressed to him: "Will you please, if you have any provisions or money, to send me a little. I sent the children to school this morning without any breakfast, and have not any provision in the house, or money to get any." I might add to this list of wants, but the above will answer for our present purpose.

How can a people thus straitened for the common necessities of life, help themselves in connection with such work as the Church is doing among them? Can anything be plainer than this—that if the Freedmen are to be trained and educated, mentally, morally and religiously, the means to do this work must come from the Northern States? The Church has acknowledged her duty in this respect. Her highest council, *has appointed a special department of her educational and missionary work to carry out her bidding*, as her individual members shall give the means. The Church thus proclaims the greatness of the work, and owns her responsibility. But the alms of her children indicate but a small appreciation of this *greatness* of the *work*, or the responsibility resting upon *them individually*. In proof of this, let any one look at the receipts of the Freedman's Commission for the month of February, as published in the present No. of THE SPIRIT OF MISSIONS. If these contributions show the measure of responsibility which the members of the Church, taken collectively, feel in the overwhelming work to be done among the Freedmen, then we ought to hide our heads in shame and confusion, asking God "to spare us, miserable sinners," and "unprofitable servants" that we are.

CORRESPONDENCE.

NORTH CAROLINA.

RALEIGH.—REV. J. BRINTON SMITH, D.D.

REV. AND DEAR SIR:—I have delayed writing, that I might have something definite to communicate respecting our work at this place. That work, as you are aware, consists of three departments; namely, the Normal School for the

education of colored teachers, the Training School for the education of colored clergymen, and the Church for colored persons. We have entered upon our duties in connection with the first and the last, no pupils having presented themselves for the Training School, though we have had correspondence with respect to one from Mississippi.

The Normal School was opened on the 13th of January with four pupils. Our present number is ten. There being no suitable building, in the central part of the city, to be had for the purpose, we were compelled to accept one in the suburbs, which has been put into comfortable condition by the aid of Mr. Fisk, the Superintendent of Schools for North Carolina, to whom our other teachers and ourselves are greatly indebted for many acts of kindness.

It is our purpose, as soon as possible, to procure a tract of land contiguous to the city, and to erect thereon the buildings that are needed for the vigorous and successful prosecution of our work. These will be, for the present, a school building and a house, in which the pupils that come from a distance may be boarded. The Trustees, at a meeting recently held, resolved to combine with the Normal School theoretical and practical instruction in horticulture, agriculture and other pursuits. All the pupils, male and female, will be required to labor at some calling a certain number of hours daily (the girls being taught domestic economy, or such other arts as they may be fitted for), and thus, besides being trained for teachers, all will acquire some honest mode of livelihood. Their labor will also contribute something to their support.

Do not be surprised or disappointed at the small number of pupils. Remember ours is not an ordinary school, but a school for the education of teachers, and the number of children prepared to enter it is comparatively limited. Remember also we have been here but six weeks, and have hardly had time to perfect our arrangements for pupils from a distance, or to communicate with the various schools of the State from which those pupils are to come. And, again, the Trustees met only last Tuesday, and until their action in the premises, we could not take steps to procure scholars. Now, principles are settled, plans determined upon, and we are ready to go forward. By the blessing of God, we shall go forward. Although, financially and politically, things here are in a chaotic and sad condition, still we feel encouraged, because our work is not identified with any merely temporal, earthly interest, but is based upon the principles of God's Word, and has for its support His sure and faithful promises.

I commenced services for the colored people in the school-house occupied by Miss Swetland on the last Sunday of December, and have held two services regularly on Sundays since, administering the Lord's Supper on the first Sundays of January and February respectively. The congregation, small at first, has steadily increased, and the prospect is very encouraging for a large and flourishing Church. Our Sunday-school numbers one hundred and thirty pupils. Last Sunday night, Bishop Atkinson visited us, and administered the

Apostolic rite of Confirmation to six persons, the Sacrament of Baptism having been administered by myself in the morning of the same day to two adults and ten children. Next week we shall organize a Church, to be named after the great St. Augustine, adopting precisely the forms observed by the other Churches of the diocese, white and colored. On the occasion of the Bishop's visitation, the congregation and myself sang, for the first time, the Psalter for the service, *antiphonally*, I taking one verse and they the next, and all joining in the Gloria Patri. The effect was very fine, and there was interest imparted to that portion of the service for the congregation that could not have been awakened by reading it. The Psalter was written to be sung, and the colored people delight in music—for these two reasons I propose to have sung whatever the Church permits.

We hope soon to have pupils for our Training School. When we see that department in operation, we shall feel that we are fully in the harness, and that we are doing a complete work for Christ and His Church, complete at least in extent, if not in degree.

The work to which God has called us is a glorious one. We implore Him to give us grace and strength to carry it forward in all its departments to a successful issue, and to stir up the wills of His faithful people everywhere in our household of faith to sustain it by their sympathy, their prayers, and their inaterial aid. Let not the Church grow weary in well-doing, for in due time she shall reap if she faint not.

SOUTH CAROLINA.

CHARLESTON.—MRS. E. SIMONS.

REV. AND DEAR SIR:—Our school has now been in operation for over six months, and thus far we (the teachers) have every reason to be satisfied with the results of our labors. The children are humble and teachable, the parents, as a general rule, willing not only that their children should submit to the discipline of the school, but do everything in their power to assist us, by endeavoring to impress upon their minds the great advantage which they will derive from such an education as we are striving to give them.

The Rev. A. T. Porter, accompanied by Gov. Orr, visited our Institution on Friday last; they expressed themselves much pleased with the progress of our pupils; the Governor addressed them briefly, encouraging the children, and congratulated us upon the success we had met with.

My boys all appear to be the children of hard-working parents, who are endeavoring to earn an honest support for themselves and their families. They do not appear to take any interest in politics, in fact do not understand anything about the subjects which are now agitating the country and setting many of the

poor negroes beside themselves, inducing them to fly to the cities to attend political meetings, leaving the lands uncultivated, and their wretched families at home, in rags, starving, or just keeping off starvation by stealing from their employers, or their more thrifty and industrious neighbors.

It seems to me the surest way to put an end to this evil will be to establish more of these schools, under the patronage and supervision of the Church, making religion the basis of their education, and to endeavor to teach the rising generation of blacks and colored children the importance of honesty and industry. Each child in our school is required to pay twenty-five cents monthly; I have endeavored to impress upon my pupils that they are all able to earn this small sum, and ought not to ask it of their parents. Five of them who brought me the amount this month, informed me that they had made it themselves; one held gentlemens' horses in the streets, another blacked boots, a third cleaned out the stable for a neighboring hackman, a fourth went of errands for a lady who lived near, and the fifth sold newspapers. I am convinced that if more of these schools are established, we shall, in a few years, see the greatest possible improvement in the condition and behavior of the blacks and colored people at the South.



CHARLESTON.—MISS C. A. DAWSON.

REV. AND DEAR SIR:—My position as teacher of these ignorant little beings, at first so trying, is becoming daily more pleasant, and I am almost careless of the trouble and hardships encountered so often, being amply repaid by the improvement of my scholars and the gratitude of their parents. I was visited by a respectable old man yesterday, who came to thank me for the interest I had taken in his children. He spoke of the great good we were doing as teachers and missionaries, how much such a school had been needed, and how pleased the colored people were to be able to send their children to us, prayed that we would not "weary in well-doing," and in short put me in a pleasant humor in which to begin the day's work. It grieves me to have to report thirteen of my best scholars absent from their classes this month, in consequence of the utter poverty of their friends; these children are really without clothes or shoes, and the weather is now wet and quite cold. I have tried to obtain cast-off clothing for them, but cannot succeed, and it is a source of constant worry. I have persuaded the elder girls of my class to form themselves into a society for the relief of their suffering schoolmates, and they are perfectly willing, with my help, to make up new material into garments, or alter old, if we could obtain either. More than this I have not in my power to do, anxious as I am to relieve them.

We are working now beautifully; the children, who are generally ambitious, looking forward to the examination in June, and are determined to do credit to my teaching, and I as anxious for *them*; the younger children are the best schol-

ars—that is, they have been better taught and earlier trained than the older ones ; it is very hard to undo *some things* that they have learned ; to quiet the restless, idle ones, subdue violent dispositions so as to prevent quarrels, rouse the indifferent, and persuade them to keep up with their friends. So much indeed is to be done, that we are left not one *idle* moment ; but as long as I feel as deeply interested in my work as at present I am, *this* will not matter ; it is a comfort to feel that one has the opportunity to do so much good to those around them.

CHARLESTON.—MISS A. F. SIMONS.

REV. AND DEAR SIR:—It is now three months since I first entered on my duties as teacher in the Episcopal school for colored children, in Franklin street. I am, therefore, more competent to judge of the capacity and rate of advancement of my pupils than at the time of writing my last ; and my confidence in the success of this undertaking is by no means abated. I feel daily more encouraged and strengthened in my hopes concerning it. It appears to me that the scholars evince more interest in their studies than formerly, and also a more kindly feeling towards each other. For their teachers they seem to feel a sincere attachment ; this was charmingly displayed on a most interesting occasion, viz., the Christmas fête, at which two wonderful trees (one on the middle, the other on the upper floor of the school building) appeared. Some time before, when “ the tree ” was first spoken about, many of the children eagerly inquired if they would be allowed to put presents on it for their teachers, and, being answered in the affirmative, they presented themselves at an early hour on the appointed day, bringing their little offerings, which were duly praised and appreciated by their teachers, as proofs of the gratitude and affection of those for whose benefit they labor so diligently. Many other little incidents occurring on that day, contributed much to our gratification, and the recollection of them will sweeten our future labors. We received a visit on Friday last from Governor Orr, of this State, who expressed himself as much pleased, and congratulated us on the success with which our efforts had been crowned. And we have had many other visitors, all of whom appear agreeably impressed with the progress of our pupils.

CHARLESTON.—MISS A. G. HAMMOND.

Our pupils are improving in everything, and especially in their Scriptural lessons. It astonishes me to see how well they answer, and what pleasure they take in their Bibles.

Several of my class are without them, and are every day asking for them. I told them I would mention it in my letter, and perhaps some one in the great Bible

House would send me some for them. It would be gratifying to get a few copies for distribution. I am beginning by degrees to get them to earn their own tax, and hope ere long to get up a Missionary box. I feel a great interest in my class, all of whom seem devoted to me.

I was very much amused the other day, when I reached home, by "mamma" telling me that one of my girls had met her, and commenced telling how much she loved me. "Ma'm," said she, "I love her like she was my own mother." Strong love, think you not? Quite sufficient to pay for all trouble, and render any reasonable person happy.

VIRGINIA.

HALIFAX C. H.—MISS A. P. WALDRON.

REV. AND DEAR SIR: Our school has undergone a marked improvement during the past few weeks. The deportment of the children (always good) is now excellent, and they have devoted themselves with such diligence to their studies, that the amount of knowledge acquired during the last month is almost incredible to some who visit the school.

I write this month that I may pay a slight tribute of love, respect and gratitude to Miss Coombe, who has had the superintendence of our school with that of the one in Petersburg. Next to God, I thank Miss Coombe for the prosperity of our school, for it is mainly through her influence that it is in such a thriving state; and I can only hope that her successor may be as earnest, as "zealous of good works," as faithful in the discharge of each and every duty, as she has been. Her work has been laborious, her sacrifices great, but her reward will be abundant at the last.

OAKLAND—A. R. PAGE.

REV. AND DEAR SIR: Believing you to be interested in the Freedmen, I have thought you might like to hear something of their condition in this region. During Christmas, the children of the Sunday-school were assembled, but owing to the inclement season, there were only thirty-three present; they were well dressed, respectable-looking, and respectful, in their scarlet dresses of flannel, provided by a gentleman connected with the American Tract Society. They sang their Christmas hymns, and repeated the Ten Commandments, the duty to God and man, individually and collectively. Distribution was made to all of a loaf of bread, meat and cakes, picture-cards and papers were given as rewards to those who repeated the Catechism best. Some can read, and all are trying to learn. In THE SPIRIT OF MISSIONS, some time ago, it was stated "that a house was speedily to be erected."

That hope has never been realized, for the want of means. What we have collected is wholly inadequate; will you not help us? For want of a school-house, we are obliged to close the school in winter; in summer the children are taught in the open air, and often number more than a hundred. Our experience is entirely different from your correspondents in THE SPIRIT OF MISSIONS. The negroes are too poor to do anything for themselves; food and raiment is all they can procure, and that not of the best kind. Virginia negroes, as a class, are far more intelligent than those in the far South, and in this part of the country much less demoralized.

LIST OF TEACHERS.

VIRGINIA.

RIPPON HALL	*Mrs. Charlotte Sheaf.	
DEEP CREEK, NORFOLK Co.....	*Mrs. M. E. Miles	(col'd).
“ “	*Miss Adele Gordon.	“
“ “	*Miss Celestine Jeffrey.	“
NEW MILL CREEK, “	*Mr. Nathaniel M. Mitchell	“
“ “	*Miss Jane Knight.	“
HALIFAX C. H.	*Miss Annie P. Waldron.	
“ “	*Miss Fanny Waldron.	
NORFOLK	Miss Ada W. Smith.	
“ “	Miss S. L. Brown (col'd).	
“ “	Miss J. R. Cole,	“
“ “	Miss Frances S. Newton (col'd)	
“ “	Miss. Maria Woodhouse.	“
PETERSBURG	*Miss Sallie R. Coombe.	
“	*Miss Mary Cahill.	
“	*Miss Annie E. Taylor.	
“	*Mrs. Margaret Kline.	
“	*Mr. D. W. Cain	(col'd).
“	*Mrs. Caroline Bragg	“
“	*Miss Fannie Cooper	“
TALCOTT	Rev. John T. Clark.	

NORTH CAROLINA.

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“	Miss Mary W. Hall.	
NEWBERN	Miss Harriet A. Chapin.	
“	Miss M. Josephine Hicks.	
“	Mr. Benjamin P. Winfield.	
“	Mrs. Hannah Castrick (col'd).	
RALEIGH	Rev. J. Brinton Smith, D.D.,	
	Principal Normal School.	
“	Miss Abby W. Wood.	
“	Miss S. G. Swetland.	
“	Miss Lucy K. Taney.	

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"	Miss C. V. Hammond.
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"	Mrs. Eliza Simmons.
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"	Miss A. Simons.
"	Mrs. Kate Savage.
SUMTER, MANCHESTER P. O.	Rev. J. V. Welsh.
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* Pennsylvania Branch.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from February 1st to March 1st, 1863:—

VERMONT.

Woodstock—Per Dr. Twing, a friend... \$5 00 5 00

MASSACHUSETTS.

Ashfield—St. John's..... 5 50
Taunton—St. Thomas', a Parishioner.. 5 00
Oxford—Grace Church..... 7 50
Fitchburg—Daniel P. Crocker..... 5 00
Fall River—Mrs. Mary J. Altham..... 3 50
Roxbury—St. James' Ch..... 50 00
" Minnie Mumford..... 5 00 81 50

RHODE ISLAND.

East Greenwich—St. Luke's Ch..... 3 00
Westerly—Christ Ch..... 33 66
Wickford—St. Paul's..... 6 10 42 76

CONNECTICUT.

Bridgeport—Christ Ch..... 25 25
New Haven—John America, Dr. Twing, 5 00
Glastenbury—St. James Ch..... 4 20 34 45

NEW YORK.

Cooperstown—Christ Ch..... 14 08
Poughkeepsie—Christ Ch..... 83 97
" St. Paul's Ch..... 65 67
Brooklyn—Emmanuel Ch..... 64 15
Newtown, L. I.—St. James' Ch..... 30 70
Cooperstown—Add'l..... 1 00 259 57

NEW JERSEY.

Belleville—A Member of Christ Ch..... 3 00
Freehold—L. S. Vought..... 10 00 13 00

ERRATUM.—\$10.00 acknowledged in THE SPIRIT OF MISSION for March, as from Castleton, L. I., should have been S. I. \$9.27 from Grace Ch., Oil City; \$1.73 from St. John's. Rouseville, and \$3 from Mrs. N. S. Swift, Meadville, credited to Penn. in the March No. of THE SPIRIT OF MISSIONS, should have been acknowledged as from Diocese of Pittsburgh.

OFFICE OF THE PENNSYLVANIA BRANCH,
EPISCOPAL ROOMS, 708 Walnut St., Philadelphia. }

Supplies of clothing, books, children's newspapers, &c., can be sent to this address—directed to Mr. Thomas P. James.

Donations in money can be remitted to Charles W. Cushman, Treasurer, 128 South Delaware Avenue, Philadelphia.

PENNSYLVANIA BRANCH.

The Treasurer and the President of the Pennsylvania Branch acknowledge the receipt of the following monies and supplies during February:—

Church of the "Atonement," Phil.....	\$109 50	Mr. John Bohlen, 2 years.....	\$2 00
St. Andrew's Ch., Phil.....	90 00	Miss M. L. Newbold.....	1 00
St. James' Ch., Phil.....	51 00	Mrs. Harris.....	1 00
Trinity Ch., Phil.....	3 00	Mrs. R. P. King.....	1 00
Ch. of the 'Saviour,' West Phil.....	32 30	Mrs. Drummond.....	1 00
St. Luke's Ch., Germantown, Pa.....	109 27	Mrs. Chew.....	1 00
St. Thomas' Ch., Whitmarsh, Pa.....	36 08	Miss Bunting.....	1 00
Ch. of the "Mediator," Phil, through Women's Mission Society.....	25 00	Mrs. Jas. S. Smith.....	1 00
Ch. of the Redeemer, Lr. Merion, Pa., through Ladies', Auxiliary Society.....	50 00	Miss E. S. Smith.....	1 00
Ch. of the "Nativity," St. Bethlehem, Pa.....	10 00	Miss L. L. Smith.....	1 00
Calvary Ch., East Liberty, Pa.....	38 15	Miss Clarkson.....	1 00
St. Michael's Ch., Bristol, R. I.....	79 26	Special:	
J. A. Schoenberger, Pittsburgh, Pa.....	100 00	Thomas H. Howe of Pittsburgh, Executor of the Avery Estate, toward support of St. Mark's School, Louisville.....	500 00
Friends in Wilmington, Del., through Mrs. Alfred Lee.....	18 00	Ch. of the "Covenant," Phil., through Miss Coombe, for rebuilding church and School at Petersburg, Pa.....	50 00
Cash.....	10 00	Total for March.....	\$1343 56
Mrs. Middleton.....	9 00	Previously acknowledged.....	\$2160 75
Miss Donaldson.....	5 00	Total to date.....	\$3504 31
Anonymous.....	2 00		
Annual Subscriptions, viz:			
Mrs. Dr. Howe, 2 years.....	2 00		
Miss Anna Stevenson, 2 years.....	2 00		

SUPPLIES RECEIVED BY THE PENNSYLVANIA BRANCH DURING FEBRUARY:

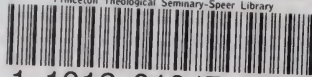
One box of clothing from St. David's Ch., Radnor, Pa.
One barrel of clothing from St. John's Ch., Quincy, Ill.
One box of clothing from St. Michael's Ch., Bristol, R. I.
Package of S. S. books from Miss C. F. Moss, Phil.
ERRATUM.—\$186.03 credited in the December No. of THE SPIRIT OF MISSIONS to St. James' Ch., Pittsburgh, should have been St. Andrew's, Pittsburgh.



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